The Universalist Leader

Boston and Chicago

July 12, 1924

Pacific School of Religion Berkeley, Calif.

Freedom

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has never been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms toward perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by Thee into ever widening thought and action —

Into that heaven of freedom, my Father, let my country awake.

Rabindranath Tagore.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

HAIL, YOUTH! GOD BE WITH YOU

IF Henry Ford, who now has the reputation of being the richest man in the world, should appear at a Young People's Religious Convention and make a brief speech something like this: "I have decided to put a large portion of my wealth at your disposal. You may use it with great freedom. If you want buildings suitable for educational purposes, great halls in which to hold your gatherings, musical instruments, libraries, places of amusement, anything to promote your efforts and help you to realize your ideals, you shall have the means to obtain them. If you think it wise to have large and beautiful assembling places in cities, and smaller places of similar nature in every remote village and country district, go ahead and I will furnish the necessary money. Moreover I will endow your work within reasonable limits, so that you shall have means to support the institutions you build,"—what rejoicing there would be among the young people.

As a matter of fact something of the kind is exactly what is happening.

There are thousands of church buildings and parish houses in our country, and behind these millions of dollars in endowment, which are being turned over to the young people. One by one the older people, who were once young, and in whose hands has been the power and responsibility of administering the affairs of the church, make their final bows and disappear behind the side scenes, leaving the center of the stage to Youth. And now Youth has the opportunity to show what it can do. It is doubtful if all Henry Ford's wealth could duplicate the immense resources of the Church which are being placed in the hands of the young.

What will they do with all this power and responsibility?

They can do with these resources practically anything they please. They can turn the church buildings into places of entertainment and amusement, if they want to. They can "jazz up" the accustomed services until they have jazzed out all seriousness and jazzed in frivolity. Or they can take possession of this power and use it for the achievement of their noblest dreams of service and humanity.

We of the older generation are turning over to the young the power and responsibility that has rested upon us, and we are glad to do it.

If they are to succeed better than we have, which is our hope, they ought to have trained young leaders, men and women who know how to think and are not afraid to think, who have courage as well as knowledge, who know what has been done in the past and have ideas as to what ought to be done in the future, and who are ready to give themselves at all sacrifice to the achievement of their ideals.

We used to call these leaders "ministers." We do not care what the new generation calls them. But even Youth can not get on without trained, courageous and self-sacrificing leaders. And having such leaders Youth ought to follow them.

Upon the shoulders of Youth rests the greatest responsibility that any generation has borne since the coming of Christ.

The world must be made over. Within the next twenty years it will be decided whether the race is to move on to the heights of civilization or relapse into barbarism. Youth must decide, think, work, sacrifice. The church is the instrumentality through which they may work out their ideals. All its splendid resources are in their hands. Let them take hold now and show what they can do. *F. O. H.*

* *

WAR SHORN OF PROFIT

ONE of the few speeches made in the Senate by Senator Ralston of Indiana was in favor of the constitutional amendment making it possible for the Government to conscript labor and capital as well as life in the event of another war. The proposed amendment is short: "In the event of a declaration of war, the property equally with the lives and liberties of all citizens shall be subject to conscription for the defense of the nation and it shall be the duty of the President to propose and of Congress to enact the legislation necessary to give effect to this amendment." The *Christian Science Monitor* has taken the lead in the campaign for this amendment and has distributed 1,800,000 ballots to get an expression of public opinion. "War shorn of all profit," says the *Monitor*, "will lose its noisiest and most powerful advocates."

Among the many powerful endorsements of this plan from journals all over the United States is an article by Harry Stilwell Edwards of the *Atlanta Journal*, reprinted by the *Monitor*. "Capital equally with Labor," says Mr. Edwards, "would be subject to the imperative demand of the state. The revolting theory that the state might command the lives of its youths, but that the money of the prosperous would be sacred, would be repudiated." Neither the man who digs iron, smelts it, puddles it or controls the operation could get anything out of it but a bare livelihood.

At first there was a disposition on the part of extreme pacifists to oppose the amendment on the theory that it recognized the possibility of war. Their contention is that the way to end war is for an increasing number of people to say that they will have nothing to do with it. Now they are beginning to realize that instead of increasing the possibility of war, the proposed amendment at one stroke removes the thing which in all ages has been a powerful factor in creating war—personal profit.

We need not give up our work for World Courts, a League of Nations or a codification of International Law, because we favor the proposal of the *Monitor*. The evil is so great, so deeply intrenched, so widespread, that many methods of attack upon it will have to be employed.

We favor the amendment of the *Monitor* as one more way to bring about world peace.

* * *

EVERY MAN A ST. FRANCIS

AN official of the great American Museum of New York City said recently, sorrowfully, that we are approaching the end of the age of mammals. Yet it is but a century ago that this age seemed to be in the height of its ascendency, the life tide of the great beasts of the world being at its flood in all continents, with the exception of Europe and portions of Asia. Australia, Africa, North and South America were indeed known to man, but on their outer margins only. The marvelous kangaroo life of Australia, now but a pitiful remnant, was then untouched. Throughout the vast continent of Africa roamed in great numbers the greatest and most picturesque land animals the world knows, elephants, giraffes, zebras, antelopes of a dozen species, the rhinoceros, the hippopotamus, the lion. To-day these exist, but driven to the dense jungles and remoter fastnesses, while already stringent laws are passed in what we trust is not a vain hope to preserve the remnant of them from extinction. In America the buffalo which roamed the western plains in uncounted millions are gone, save for a few scattered herds in parks or established sanctuaries where they are zealously guarded. The caribou and oxen are safe only in the Arctic wastes, and even there man must hold his hand if they are to be saved. The moose, once common from Maine to Alaska, grows more and more rare in spite of closed seasons, bag limits, game wardens and all the devices of the constantly restricting game laws.

Antelope, elk, big-horn sheep, mountain goats,—where are they? Existent only in legend and story, except for a scared few that hide in the remoteness of the highest mountains.

Nor are the lesser animals safer. My lady demands furs and the forests above and the earth beneath are combed for them and thus the smaller mammals pass; fox, raccoon, muskrat, mink, the very mole himself in his earthen tunnel. He who will sum up and think over the devastation in animal life that man has caused in the last century may well stand aghast at the result.

Yet the world grows better, in intent at least. Recklessness and commercial greed have wrought well-nigh irreparable ruin. In the face of imminent disaster man is learning to retrieve his errors. The right of sanctuary, known in some form to mankind since earliest ages, is being extended to the friendly beasts. To them, in certain places made holy by lofty mountain tops and rugged forests still standing in majesty, is granted "the king's peace." In this all beasts, elsewhere in danger of life or limb, may rest secure while within the sacred bounds.

The sanctuary, a place of safety for the preservation of wild life, is now an American institution. Such areas exist or are planned from Alaska to Florida. Some are tiny private parks of a few acres; others national preserves containing hundreds of square miles. In these, after a little, wild creatures, no longer harrassed, lose their fear of man, and man in turn loses his fear of the beast. In Yellowstone Park, for instance, man does not kill the grizzly bear, he feeds him, and the grizzly in turn does not kill man but eats out of his hand. In such places to the vanishing mammals of our American world there returns some glimpse of Eden, to man some touch of the gentle friendliness and mutual confidence between man and beast that St. Francis of old knew.

His spirit of good will to all wild things must, somehow, be brought to dwell in the minds of all men if we are to save our beautiful, useful, needed wild life.

W. P.

* *

CHURCH UNION IN CANADA

THOSE leading the opposition to Church Union in Canada are a minority of the Presbyterian Church. Almost without exception the leaders are Adventists or believers in the speedy second coming of Christ. They likewise are fundamentalists in doctrine and spirit. In favor of the union are the vast majority of Presbyterians, as well as practically all Methodists and Congregationalists.

The bill now pending before the Canadian Parliament makes it possible for each individual congregation to decide this matter for itself. In case it votes against entering the new United Church of Canada, its rights in all trust funds held by the denomination to which it belongs will be determined by an impartial commission appointed by the Government.

An amendment was proposed to the act of union providing that union should not be effected until the courts should pass on the question as to whether the Presbyterian General Assembly had a right to enter such union. This made the civil power the judge of the matter. Both wings of the Presbyterian Church took strongest ground on this matter. The resolution passed at the recent General Assembly at Owen Sound,

Ontario, reaffirmed the historic position of the Presbyterians of Scotland: "This Church has the right and power subject to no civil authority to legislate and adjudicate finally in all matters of doctrine, worship, government and discipline in the Church; to frame and adopt and modify its subordinate standards of faith; and the right to unite with any other Christian church without loss of its identity, on terms which it finds to be consistent with its own principles, doctrines and religious standards."

It is alleged that Premier MacKenzie King of Canada is something of a fundamentalist and packed the committee handling this bill with Catholics and Protestants hostile to union. The powerful enunciation of spiritual independence made by the majority of Presbyterians and other friends of union has had a marked influence and the bill for union was reported out of committee without any of the death-dealing, or at least obstructive, amendments.

* *

LORD, MAKE US HUMBLE

CONFIDENT as we may be and ought to be of the worth of our convictions, we must fight and pray continually for the Christian grace of humility.

If there be any force in us, before we know it we find ourselves in an attitude when we thank God that we are not as other men are. Then we are lost. Pride possesses us. Growth stops.

Continually we need to remind ourselves that there is more truth yet than that known, that truth is in many forms, that only the humble, receptive and sympathetic have the ability to discern it.

True humility is far from a spirit of indifference. It does not make us indiscriminating intellectually. It does not prevent our testing and trying. It does save us from the vanity which make us self-satisfied, blind to the virtues of others, unconscious of the littleness of our attainments in comparison with what is still to be known. One sentence which should be in each morning prayer is "Lord, make us humble."

* *

THE UPBRINGING OF THE CHILD

THE poor little rich child is a fact and not a fiction. We have him with us as well as his neglected brother in the unprivileged family.

It is easy for wealthy parents or even those of moderate means to assume that because affection and money are expended upon children, therefore the children are well brought up. The shocking crime committed by Nathan Leopold Jr., and Richard Loeb has brought home to us that this is not the case.

Delegates to the recent meeting of the American Psychiatric Association are reported by the *New York Times* to have expressed a consensus of opinion that responsibility for the tragic careers of Leopold and Loeb rests with their parents.

The account of the crime of these two boys follows as a terrible illustrative example upon the publication this spring of the book, "Law and Freedom in the Schools," by George Albert Coe of Teachers' College, Columbia University, in which he says: "Most parents bring up their children by impulse and guess-work, yet believe that they really love their offspring. . . . If parental affection were wise, it would give the parent no rest until he learned what science has to say as to the nutrition and physical care of the child; as to how habits are formed, and what habits need to be formed or avoided in childhood; how to instruct children of different ages concerning sex; how to co-operate with the day school and the church school in their work of teaching; how to develop self-guidance in the child, and how at last to emancipate him from parental control. If parental affection were wise! What we see in most families is action, often genuinely planned action, based upon the fallacy that what I feel strongly must be so, especially if I act from affection. The result? Ask any teacher who knows intimately the life of children!"

He might have added also: Ask penologists, psychiatrists, and social workers. They will say that parental unwisdom is responsible for no inconsiderable proportion of the nearly half a million persons in our penal institutions in the course of a year, the nearly 300,000 in our hospitals for mental disease and psychopathic wards, and our many social failures outside of institutions.

American parents have not made the most of their opportunities in developing the minds and characters of their children, and also in physical care.

The Children's Bureau tells us there are hundreds of thousands of undernourished children in the United States. Nutrition workers say these are by no means confined to poorer homes. Only too often the child in the prosperous family has sodas and candy between times and no appetite when the meal hour comes. Frequently, also, he lives a life of too great stimulation in this age of jazz and movies.

In infant mortality, likewise, we have a situation of which we can not be proud. New Zealand's rate in 1922 was only forty-two, while ours was seventy-six and our provisional figures for 1923 are seventy-seven. Taking the latest statistics available, Norway, Sweden, Australia, Irish Free State and Switzerland all show better conditions than we have.

According to the *Red Cross Courier*, Dr. Herman J. Norton, director of Health Education, Department of Public Instruction, Rochester, N. Y., said last month before the National Conference of City Supervisors of Home Economics that more than 75 per cent of pupils in the United States have defects detrimental to health, such as defective teeth, fallen arches, defective spines or joints, poor eyesight, malnutrition, ear troubles, tuberculosis, organic heart weakness or mental defect.

Child care and child guidance are difficult and delicate tasks yet men and women in America who fully realize that a business or profession requires training seem to think that no preparation is needed for parenthood.

Parents, teachers, guardians and social workers can inform themselves if they will. There is a veritable gold mine of instructive material readily available in the publications on the care and management of children issued by the Children's Bureau, the Bureau of Education, the American Child Health Association, the American Red Cross and the National Committee for Mental Hygiene.

E. W. D.

The Glasgow Convention

THE Ninth World's Sunday School Convention met at Glasgow, Scotland, June 18-26. Over four thousand delegates, representing forty countries, made it the largest Convention in the history of the Association.

Meetings were held in St. Andrew's Hall, the property of the Corporation of Glasgow, and in churches and halls near by. For the inaugural meetings two complete programs were arranged. St. Andrew's holds 5,000 people and every seat was occupied, while at St. George's and St. Peter's United Free Church near by, in addition to the regular program, an overflow meeting was hastily arranged.

The following message from the Duke of York, second son of King George V and patron of the Convention was read at each meeting while the delegates stood:

"To the delegates assembled at the World's Sunday School Convention I send warmest greetings. I deeply regret my inability as Convention patron to extend personally to you a welcome, but my engagements are of such a nature that I have found it impossible to come to Scotland for the Convention. I rejoice to know that some forty countries have sent delegates to the Convention, and that the Continent of Europe is so well represented, 240 delegates having come from twenty-three different countries. I would extend a special word of welcome to the delegates from Central and Eastern Europe, the presence of many of whom at this Convention has involved great personal sacrifice. You are welcome as co-workers in the great world task of winning the young people of the world for truth, righteousness, and God, and of creating a high moral standard which can not fail to be reflected in the national outlook of every land. The assembling of this notable Convention is of happy augury for the future of religious education, and I pray that the blessing of God Almighty may rest on all your deliberations, and that the results accruing therefrom may herald the dawn of a new era when peace shall hold sway over the whole world."

The especial welcome to the delegates from Central and Eastern Europe made a distinct impression and the message was cheered heartily.

Address of the President of the Council

Lord Pentland, president of the Convention Council, presided at this opening meeting. An Englishman, he was for seven years Secretary for Scotland in the British Cabinet and for six years Governor of Madras. In his address of welcome he associated with himself by name the principal British authorities, ecclesiastical, educational and political, who have been co-operating to make the Convention a success—the Primate of the Episcopal Church of Scotland, the Moderators of the Presbyterian Churches of Scotland, the Bishop of Glasgow, the Lord Bishop of Durham, the Secretary of the Baptist Union, the Principals of the Universities, including Sir George Adam Smith, Principal of the University of Aberdeen, whose name was tumultuously cheered, Americans taking the lead, Earl Balfour, David Lloyd George, Mr. Clynes, Mr. Henderson of the Cabinet and the Lord Provost of Glasgow. Four of the original committee had died since preparations began for the Convention—Andrew Bonar Law, Sir William Robertson Nicoll, Dr. John Clifford and Lord Kinnarr.

Lord Pentland then contrasted this Convention with those that have preceded it—London 1889, St. Louis 1893, London 1898, Jerusalem 1904, Rome 1907, Washington 1910, Zurich 1913 and Tokyo in 1920. "The names of these cities themselves show that the Convention deserves to be called a World Convention," said Lord Pentland. "It is indeed a matter for deep gratitude," he continued, "that this movement should have come to its present great strength. The first Convention in London was attended by about 900 delegates. By the time it came to Tokyo that number had doubled, and probably the result of the Convention in Glasgow, if it came to be known, would be to double the figures again. Officers, teachers, and scholars of Sunday schools in 1889 were estimated to number some twenty millions, and three and a half years ago in Tokyo they were estimated to number thirty-one millions. What they are to-day it is impossible to state exactly, but what a force does not this movement represent for the uplifting of humanity? We look forward to the future, not with despair, but with a confidence based on faith. Surely there is every sign of confidence to hearten us at the present moment. In this great city is distress and want, but never were so many thousands in the world who feel the joy of deliverance from wrong social conditions, never was woman more aggressive, educated, respected, efficient and interested, not only in the home but in the wider affairs of humanity, never was science more confident that it is seeing further into the nature of disease, never were our finest works of art, the pictures of our galleries, the singing of our choruses, the bright drama, the classics, the great poets, the Book of books, appreciated as they are to-day. What a glorious symbol and sign this international assembly holds up to suffering humanity, what a way it points for us all, how deeply grateful we all are for this opportunity of seeking in fellowship in the future strength to be true disciples and to live the life which makes for the brotherhood of man and acknowledges the Fatherhood of God."

Another distinguished nobleman, the Most Honorable the Marquis of Aberdeen and Temair, used his five or ten minutes in something besides the platitudes often heard on these opening nights. Lord Aberdeen was for five years Governor General of Canada, and for ten years Lord Lieutenant of Ireland. He is a Scotchman and is president of the Scottish National Sabbath School Union, of which honor he seemed more proud than any other. Canny, humorous, friendly, Lord Aberdeen received a warm welcome himself as he welcomed the delegates. "You are welcome," said he, "as sunshine," and this made a hit for the Scotch are proud of the good weather they are giving the Convention. "Make the most of all the signs of hopefulness," he went on, "to which our chairman has referred—nevertheless there are other signs and conditions which make your presence doubly welcome. Not only mutual good will but active co-operation are needed at this juncture."

Lord Aberdeen made a brief but powerful plea

for peace work as a part of the program of the Sunday school.

"In July of last year a great conference, under the auspices of the National Educational Association of America, was held at San Francisco. The holding of that conference emanated from the thought, the conviction, which had come home to many minds both in Europe and America, that peace on earth and good will toward men could never be secured unless the foundation of peace and good will were laid in the schools. And so a dominant purpose of the conference was to consider what education could do for world peace—in other words, a recognition that the hope of the future in this all-important matter was with the young. That Convention at San Francisco, at which sixty countries were represented and thirty-one different linguistic groups, became inspired with a noble enthusiasm in one great purpose—world education for world peace—through the uprooting of war as a human institution. Now if these people who represented the so-called secular side of education could be so enthused in this cause, what may not be accomplished by the religious teachers of youth? Surely they will not be slow to co-operate in this world-saving work. They may need protection against misrepresentation or misunderstanding. May they not look to the clergy for that protection? One thing is certain; the suggested teaching and influence in favor of peace is free from any particle of politics. It is patriotic, and it is Christian to the core."

Sir Harold V. MacIntosh of Halifax, Yorkshire, president of the National Sunday School Union of England, joined in the words of welcome. He said that he felt competent to welcome an ordinary group, but that when it came to welcoming the five thousand people who filled that hall, he felt the need of the royal salute or the assistance of battleships, or other great accompaniments of pomp and ceremony. "As I motored up from Yorkshire," said he, "I thought of all the journeys which had been made for this Convention. I came through the country of Scott and Burns and realized that I would have to have their tongues or pens to express what these journeys mean. Two thousand years ago such journeys were taken to see the Christ Child. These journeys to-day are to seek the power of Christ for the healing of the nations. There are world wounds which must be healed. But the Glasgow Convention must not be merely a convalescent home. It must be a power house to prevent such wounds. Patriotism is a fine thing but unless we have a patriotism which embraces all of God's people, it is apt to get rancid and sour. These Sunday schools must be broadcasting stations to teach true patriotism. We must be radium emitting rays of energy, light and healing. Above all else we must spread Christ's spirit in a great work of prevention."

Mr. Paul Sturtevant of New York, a Wall Street man, treasurer of the World's Sunday School Association, responded to the addresses of welcome. "We have been thinking of Scotland for a long time," he said. "In our mind Scotland is a land of quiet Bible study and simple faith. We hope to get here a new spiritual faith. We have been thinking of Scotland because of the novels of Walter Scott. In all the lands of the world where novels and poetry are read, Walter Scott and Robert Burns are regarded as patron saints. And in all lands where conscience and integrity are exalted we think of the fearless integrity and strength of character of John Knox." These were obvious illustrations, of course, but Mr. Sturtevant is quite an orator and each of these sentences called forth truly thunderous applause, loud crys of "Hear, hear," stamping of feet and clapping of hands. "I could have heard of the Declaration of Independence through only three lives of my ancestors," he went on. "I am proud of our history, but it is very short. It makes me humble to learn that Glasgow dates from the sixth century and that as far back as 81 A. D., it was a Roman Camp. In the history of the world God has His own way of making great pronouncements and starting great movements. We pray that we may be ready and that out of the Convention may come a mighty movement of God for man."

The Opening Sermon

A prominent Glasgow clergyman delivered the sermon of the opening night—the Rev. P. D. Thomson, minister of Kelvinside United Free Church. His subject was "The Uplifted Christ." "There are two senses in which Christ has been uplifted and two in which he must be uplifted," he said. "His first uplifting was upon the cross—the mightiest exhibition of divine power and love. Principal Denny once said, 'Only one thing I envy the Catholic priest. He can go into the pulpit, hold up the crucifix and say, God loves you like that.' Christ's second uplifting is as Prince and Savior. Christ is uplifted. Jesus reigns. He is still to be uplifted in the lives of his people and in the affairs of the nations of the world. His Kingdom has come so slowly because he has not been uplifted as he should be in the lives of his people. The world is beginning to realize its desperate need of the sovereignty of Christ."

At the meeting in "St. George's and St. Peter's" there were scenes of equal enthusiasm. Dr. Poole of London, chairman, spoke of spiritual illiteracy as the greatest menace to organized society. James Cunningham, ex-chairman of the Scottish Sabbath School Union, welcoming the delegates, said that some good people doubted the wisdom and value of such meetings, "and no doubt many conferences and conventions resulted in what their Aberdeen friends would describe as 'muckle cry and little 'oo,' but that could not be said of World's Sunday School Conventions, from each of which an extension of good practical work had resulted."

The Convention as a Spectacle

The setting for the opening meetings was most impressive. In St. Andrew's, especially, one of the largest and most beautiful halls in Scotland, with a wonderful organ and a chorus choir of hundreds and the flags of all nations, the scene was splendid and dignified. The singing and organ music were a revelation to delegates from overseas, and especially to the Americans. The official program, a volume of 128 pages, contained the hymns, but nobody used the book as they rose for the opening hymn—Psalm One Hundred. How it rolled out—

> "All people that on earth do dwell,
> Sing to the Lord with cheerful voice."

Increasing in volume they came with full voice and full organ up to the closing lines,

"For why? The Lord our God is good.
His mercy is forever sure;
His truth at all times firmly stood
And shall from age to age endure."

As this great hymn of the ages was sung it seemed as if religious faith was absolutely impregnable in defense and irresistible in its onward sweep.

Just as moving was "Amen, Hallelujah," sung to "Luther's Hymn,"

"From many lands, one loyal host,
Of men in God confiding."

The three choruses were all from "The Messiah," (Handel) and the applause showed the high level of musical appreciation in these older countries.

On Thursday Morning

When the delegates assembled on Thursday morning, they found a genuine Scotch moderator in full court dress, knee breeches, lace ruffles, etc., in the chair. The chairman for the morning was the Right Rev. A. S. Inch, D. D., moderator of the General Assembly of the United Free Church of Scotland for 1924-25. His resonant voice sounded through the hall with authority, and he made an ideal presiding officer.

Delegates were not seated according to nationality, but were allowed to mingle freely. East and West met and sat side by side. At the press table beside London and Glasgow correspondents were representatives of the Associated Press, *Christian Science Monitor*, *Sunday School Times*, the *Congregationalist* and the *Universalist Leader* of Boston, and correspondents from Canada, Newfoundland, Australia and New Zealand.

Kiyoshi Koidzumi of Osaka, Japan, brought greetings from his city and was warmly welcomed, Americans leading the cheering as if determined to show that the real feeling of American Christianity is something different than our legislators sometimes express.

Rev. Robert M. Hopkins of St. Louis spoke on "Christian Education, The Hope of Civilization." Mr. Hopkins is a minister of the Disciples Church and is chairman of the Executive Committee of the International Council of Religious Education. "There are three inferences in my subject," he said. "First, all is not well with civilization; second, there is life in the patient; third, religious education is the way out. A dollar or a day spent in character formation is worth one hundred dollars or one hundred days in character reformation. This same gospel which is powerful enough to rescue men from sin is powerful enough to save them from sinning, and to destroy even the strongholds of sin. Of six hundred million children in the world, five hundred million are not getting religious education. In the United States we had a survey. We counted all the children of the Protestant Sunday schools, all in the Jewish synagogues, all in Catholic parochial schools and found twenty-seven million children under twenty-five years of age coming along without religious education. This vast army constitutes a recruiting ground for radicals; it is the happy hunting ground for the Red. The task of bringing children to their highest development is the most important task on earth."

Two of the Missionaries

Rev. R. Halliday of Rangoon, Burma, for many years a missionary of the American Baptists, and Rev. V. P. Mamman of the Teacher Training Institute of Coonoor, South India, spoke briefly. It is significant to see natives speaking more and more for their respective countries. Mr. Mamman gave a graphic picture of the revolutionary changes taking place in India.

"The Indian, to whom the sovereign was a guardian, does not know where he is politically. Social customs are being broken link by link. Old religions are losing their hold. A new mentality is manifesting itself in every department of Indian life. There is the revolt against tradition, the elevation of woman, the vast efforts in social reform, the set-back Mohammedanism has received in the deposition of the Caliph, the rise of the outcast; all these indicate a new era. India is at a critical stage. The next few years may determine which way she will go. It is a period of opportunity. Christianity has achieved much already. Of one hundred million young people in India, ten million are in schools and one million in Christian schools. If Christianity is to go on, it must take into account the special factors that exist in India. India began to look askance after the war at a civilization which could not prevent such a catastrophe. This was not confined to non-Christians. At once among Christians there began a movement to Indianize Christianity, to take the best elements of the old systems and graft them on to Christianity. If the situation is handled with tact and delicacy, through this new movement we can do things in India which the old Christianity could not do alone. We have our race question, white and colored, too. The world itself has shrunk into the size of a Noah's ark. The difficulty now is to get the beasts to behave decently to one another.

"On the eternal principles of the Fatherhood of God and the brotherhood of man is the solution. With the increasing demand for things Indian there is need of native exponents of Christianity. They must be trained. The Indian church must be equipped for greater service. There are 60,000 souls among the teachers of India. Nowhere is religious education more needed than on that vast continent. We often think in our training school of the four loaves and the two fishes and ask—what are these among so many? We are but four men and two women in our school."

Education and Evangelism

Rev. W. C. Poole, Ph. D., of London, delivered an address full of epigrams, many of which were quoted by the daily papers on "The Place of Christian Education in World Evangelism." He said:

They were witnessing the passing of an order of civilization; the world was at the cross-roads. It was a war-weary world, baffled in its attempts at reconciliation and reconstruction, dazed by vast and bewildering transitions. Class distinctions were irrevocably blurred, the unprivileged were beginning to count. The distinctive note of their day was disillusionment, and its chief symptom was the ache for redemption.

The complexity of life was crushing humanity. The war had been a great agony, but it had also been a great revealer. Their civilization had been an artificial thing, it had lacked real coherence, and the war, with all its tragedy, had not been so much the cause of its passing as the occasion of its demise. They had been "rattling into barbarism" for a long time. The collapse of civilization was inevitable, because the majority of the world's national leaders subscribed to the thesis "that the conception of altruism as an evolutionary force is biologically false;" the only instinct which was sufficiently universal to supply the

motive for exertion in civilization was the desire to accumulate property in the competitive struggle. The problem of international readjustment was really the problem of personal reconciliation. Regeneration must precede reconstruction.

Could they build a Kingdom of God out of the world mind stuff as a present constituted? They answered emphatically, No! The Church, then, must, by revolutionary changes in spirit and method if necessary, reorder her life and practise so as to put education as a beginning squarely alongside evangelism in her work. The best and most natural way for the child to enter into his spiritual heritage was to grow into it gradually from the beginning. The supreme task of the World's Sunday School Association was to reach the world's children with a teaching program that would produce a new generation motivated with a co-operative urge instead of a competitive one. They must have a race of comrades and brothers instead of a race of rivals and victors. Spiritual illiteracy was the greatest menace of organized society. The evasion of the spiritual was fatal to national life.

The whitest part of the white harvest was the childhood of the world. They must choose as their chief interest between tending lambs and hunting stray sheep. If they could mobilize the childhood and youth of the world they could initiate a new Reformation, as epochal as that which changed the course of human history in the sixteenth century. In many respects the upheaval of the sixteenth century had spent its force, and the world waited for a new creative spiritual enthusiasm. The childhood of the world was the supreme asset of the Kingdom. "Give us the unspoiled children of this generation to train in the ideals of the common good and we will give you back a world of brothers in a single life-time." Within their power was the ordination of childhood. What manner of child would this be? Let them lay their hands upon their heads and claim them for Jesus Christ.

While Dr. Poole was discussing evangelism he brought forth a loud chorus of "Hear, hear's," by saying: "Evangelism has been restricted in outlook and method. It has been limited to an emotional appeal. It has repelled enlightened minds in every community. Its advocates have been characterized by fierce intolerance and dogmatism foreign to the spirit of Christ. What are Christian education and evangelism for? Are they ends or means to ends? They are for the achievement of personality in, through and for a perfect society." Comparing the efficiency of education as compared with evangelism, he said, "No reclaimed life can ever be what it would have been without the necessity of reclamation. It is always too late for reclamation."

Principal Cairns

One of the men on the program most widely known by reputation in America was the Very Rev. Principal David S. Cairns of the University of Aberdeen, moderator of the General Assembly of the United Free Church of Scotland, 1923-24, and professor of apologetics and dogmatics at his college. He was no disappointment. Apologetics and dogmatics are curious words to attach to his name as they are used commonly. He was the devout man above all, the sure and humble man, the great scholar and the open-minded seeker for light. He led in a wonderful little prayer and then spoke on "The Essence of the Christian Faith." "One could easily discuss the essence of the Christian faith," he said, "under two short verses. Christianity is a great gift of God to man. On the other hand, it is a life lived in the faith of that gift. Two verses of the Bible contain these thoughts. Christianity as a life is stated in 'Now abideth faith, hope, love, but the greatest of these is love.' Christianity as the greatest gift of the greatest Gift Giver is expressed by: 'I am the way, the truth and the life.'

"These words are set in a new and wonderful context by the growth of a new science in the last one hundred years—comparative religion. That science has shown that religion is universal. It has established this for good and all. It has shown what the essence of religion is. Beneath an infinite variety of forms, something persists in every age and land. Always it is a prayer for light, always it is man's protest and appeal to the great power over all things, to the reality behind all things. It is his appeal for deliverance—his appeal for light.

"Nothing is more strong in man than the conviction that behind phenomena is a tremendous Reality and that this Reality holds everything in the hollow of its hand. All this is revealed in crises. Broadly speaking, it is true of the British army in the war that it prayed. In the essence of religion are three things: the truth of the Power, the boon man seeks from the Power, the method by which man seeks to get into such relations with the Power that he can win life, the boon. All this has been discovered in the last 100 years—the three things are the truth about God, the way to God, the life in God. By far the most important thing in religion is the idea of God. By far the most important thing in you is your idea of God. If you have a true idea, you can not help your human life conforming itself to that idea. Hegel said: 'That nation which has false ideas about God, has bad institutions, bad government, bad laws.' Jesus said: 'I am the truth.' He revealed God. He is the highest man by universal consent. We want to know more than the truth of the greatest man. We want to know the universe in its depths. We must press on behind the man to the nature of the manifestation in him. How did Jesus Christ manifest God? By his teaching, the Sermon on the Mount, the Parable of the Prodigal Son. But also his whole personality was luminous with God. He took his whole being and used it for a revelation of God. He was a man and men around Jesus saw God. In a concert of classical music I was bored. God has not brought me yet to enjoy classical music. But all at once I observed the man on my left. His face was transfigured. He had got beyond care and sorrow. He was hearing harmonies I could not hear. He was seeing beauties I could not see. So men living with Jesus saw the light of the glory of God in his face. Jesus Christ still has power to lay his hands upon us, open our eyes and lead us to that God in whom we live and move and have our being."

Simultaneous Meetings

It was a three or four ring affair, but not circus, on Thursday afternoon. The meetings were called departmental Conferences. In St. Andrew's, the Children's Division, Maud Junkin Baldwin of Malden, presided. Brief addresses on "Childhood, The World's Hope and Opportunity," were given by Rev. George A. Simons, of the Methodist Episcopal Church in Russia, Mr. J. Vincent Mendis of Ceylon, India, Miss Nellie A. Reed of Portuguese East Africa, Miss Matilda H. Goyen of Australia, Miss Mary A. Bryner of Peoria, Ill., and Rev. Herbert S. Harris of Rio de Janeiro, Brazil. Dr. Corliss P. Hargraves of Chicago, also a Methodist, spoke on "Christian Education for the World's Children," and Rev. C. W. Screech of Wales on "Training for Teachers and Parents."

Young People's Division

Those attending the Young People's Division packed a nearby church. Mr. Philip E. Howard of

Philadelphia, president of the *Sunday School Times* company, spoke on "The Physical Side of Young People," Mr. George H. Archibald of England on "The Emotional Side," Mr. A. E. Clarkson of Australia, who kept the meeting in a gale of laughter, on "The Social Side," Rev. H. H. Williams, also of Australia, on "The Religious Side." Miss Margaret Slattery of Boston was to have spoken on "The World's Youth: A Challenge to the World," but was taken ill a few days before the date of sailing. Her place was taken by Rev. Cleland B. M'Afee, professor of systematic theology of McCormick Presbyterian Seminary, Chicago. "We are always in the presence of three generations," he said, "the generation just coming on, the generation just passing off the stage, and the generation on which comes the real pull of the world. We are accustomed to speak of the generation coming on as the real hope of the world. They are no more the real hope of the world than we are. They can make plans and hope to live longer to carry them out. But we can make them—and it depends on us whether they will be the hope of the world. As men of the current generation our duty to youth is three-fold: to understand them, to believe in them, to stand by them."

An Adult Division discussed "Sunday School Work among Adults," an Administrative Division took up "Training Schools" in the local school and in the community. Among the speakers were Mr. Horace E. Coleman of Tokyo, Rev. A. L. Ryan of the Philippines, Rev. H. Namkung of Korea, Rev. C. A. Oliver of York, Penn., Mr. A. T. Arnold of Columbus, Ohio, and Mr. H. C. Heckerman of Bedford, Penn., who presided. The International Bible Reading Association also held a large meeting on this same afternoon with nine speakers from around the world and a reception afterward.

As if this were not program enough, the Near East gave a large lunhceon at which John R. Voris made an eloquent and moving address.

Glasgow's Formal Welcome

The Corporation of Glasgow gave a reception to the delegates and it appeared that all of the five thousand were there. The magnificent Corporation art galleries were opened, an elaborate program of music was rendered, and the Lord Provost, or Mayor, in his official robes, and members of the Corporation received. Finally, in the high organ loft above red velvet hangings, looking down on the floor of the magnificent statuary hall, brief speeches were made. One realized by this time that he was in a country where the church was taken seriously and the minister had rank somewhere near the throne, if not above it.

The report in the Glasgow paper follows:

The Lord Provost, after assuring the delegates of the popular good will among Glasgow citizens towards the delegates to the Convention, said it was accounted a great honor that Glasgow should have been chosen as the venue for their international gathering this year.

Dr. White said they greeted the members of the Convention with outstretched hands, for their coming here meant much for all. As churchmen they were proud of the city. The Church had made the city. It had laid the foundations of its civic government, and had given it its motto—"Lord, let Glasgow flourish by the preaching of the Word." That motto had been abbreviated to meet the demands of unfaith and materialism—and the higher cost of printing. They welcomed the Convention because they wished to restore that motto to its full stretch of power. As Churchmen they were proud also of the University of Glasgow. The Church had made the University. The Church had ruled it, had taught in it, and here also had given it its motto: "*Via, veritas, vita.*"

He was about to make a great boast. They claimed for Glasgow an honorable position in the early history of Sunday schools. A predecessor of his in the Barony took a foremost place in the movement, and anticipated Robert Raikes of Gloucester by several years. And a professor of Glasgow University whose name was world-wide, Adam Smith, said, "No plan promises to effect a great change of manners with equal ease and simplicity since the days of the Apostles." That professor had a glimpse of what that great Convention stood for—that the true wealth of the nations was the childhood of the nations consecrated to the Kingdom of God. They believed that this great Convention would make a wide appeal to Christendom. The world's destiny was with the children. The older generation were born into a world of peace and settled order; the children were born into a world racked by war and wounded by hate. Politics and economics would not save them; nothing but the politics and economics of the Kingdom of God would save them.

Principal Sir Donald MacAlister said he deemed himself happy to be allowed to join in welcoming that great assembly to Glasgow in the name of education. Education is one of their great and primary industries in Glasgow. It was the fundamental industry in which all the others had their roots. If those who pursued these other industries did not continue to draw sustenance from education, if employed or employers were uneducated in the right principles of life and work and citizenship, if they ignored or despised the things of the spirit and of the mind for which education stood as a means to the great end of shaping character and enlightening life, the industries themselves could not grow and thrive. They were cut off from their roots, they were doomed to wither. There were not wanting signs to-day that more and more both of the workers and of those who found them work were realizing from bitter experience that this was a true saying.

If good work was to be done it needed good men and women both to plan it and to do it. And in this imperfect world the only way to ensure a constant supply of good men and good women for the work of the world was to produce a never-failing succession of good boys and girls. To produce good boys and girls was the purpose of our educational industry in all its forms and branches. If it failed in this the whole Commonwealth, and every industry it included, were bound to languish and to suffer.

Grateful Guests

Mr. Paul Sturtevant, New York, replying on behalf of the overseas visitors, said that after all they had a sense of coming home, for if they thought in world terms they remembered that Glasgow, in a very important sense, was a world city, as Scotland was a world land. They appreciated being in Glasgow and having the opportunity of thinking in world terms in a place where it was natural to do so.

Colonel John A. Roxburgh, on behalf of the Convention Council, thanked the Corporation for all their kindness in connection with the Convention.

Mr. Kiyoshi Koidzumi, responding on behalf of the Japanese delegates, said these Conventions helped them to clear up many doubtful points in connection with Sunday school work and to make careful study of the best methods to be used in conducting religious education. As the result of these Conventions Sunday school work had made great progress everywhere. The Convention which was held in Tokyo in 1920 had been a great stimulus to the work in Japan.

J. V. S.

Murder Most Foul

Frank Oliver Hall

"Murder most foul, as in the best it is;
But this most foul, strange, and unnatural."
Hamlet, Act 1, Scene 5.

ONE day about the middle of December, during my first year in the theological school, a member of the senior class came into my room and offered me a chance to preach. It seemed that he had been supplying the pulpit of a little church in St. Bernard, a country town about a hundred miles from Boston, but being pushed with the work that always crowds into the latter part of one's course he found it impossible to attend to the duties of the school and preach too, and he wanted me as a favor to take his place for at least one Sunday.

Now I had never preached and was not at all anxious to commence. I felt a strange squeamishness and trembling of the knees at the very thought, and would have declined. "But I have nothing to preach," I demurred. "You have two weeks yet, you can write a couple of sermons." "But there is a rule against first year men preaching," I again objected. "I will see the faculty and get them to grant you a special permit." "But can't you get some one else?" "No one else will go."

And then he pictured the necessity of the case. He said that the parish was poor, made up of farmers; he pointed out the fact that the Sunday upon which he wanted me to preach fell upon Christmas Day, and it would be a special disappointment if upon that day there should be no service. So after much urging, and with a mind filled with misgiving, I consented.

You, gentle reader, have probably never written a sermon and therefore do not know the agony that accompanies the first effort of a theologue to "get up" something to preach. You can only judge of it by the suffering you endured over your first composition. For two weeks I suffered torments unspeakable. I will not try to picture to you all the agony of writing those two sermons. Suffice it to say that on the Friday before Christmas they were complete. I felt that I had lost flesh. I was not the same man. I realized that I had left the frivolities of youth behind me and had entered upon the stern realities of life. I talked knowingly and in a fatherly way to my chum about sermon writing, and put on an air of experience that I flattered myself effectually concealed how nervous I felt about facing an audience.

That evening the senior who had engaged me came to my room and gave the necessary directions. I was to take the three o'clock train from Boston, that would arrive at the station where I was to stop at about six p. m. There I would be met by a man bearing the oddest and most ghastly of all the names that an unscrupulous Providence ever bestowed upon a human being. A remote ancestor of his had been a Frenchman and rejoiced in the name of Maudere, or something like that. But his Yankee neighbors could not endure a French name and therefore anglicized it into plain and simple Murder. Protest was useless and his descendants had learned to bear the title with becoming grace. The present wearer of the name was not beautiful, but he was good. This man would take me in his carriage and drive about ten miles to his home, where I was to stop over night. In the morning he would drive with me three miles more to church, where I was to preach one sermon at eleven o'clock, take a rest, and preach another at one. If Mr. Murder was not at the station when I arrived, I was to wait for him. He was generally very busy Saturday nights, buying his week's provissions at the stores, and might not get round till late.

Next morning, December 24, with my sermons carefully packed in a hand satchel together with a piece of soap, a clean collar, and a toothbrush, I started for the city. I visited several stores, bought some presents to be sent away, and when I was ready to start for the train found that I had spent nearly all of my ready money. I had a check for quite a large amount in my pocket, however, and concluded to get it cashed. So I stepped into a bank where I was acquainted and got the money. As I was counting the bills that were handed me, I happened to look up and found a pair of greedy eyes fastened on my face. They belonged to a short, thick-set man with a hangdog expression not easy to forget. I hurried the bills into my pocketbook and hastily left the bank.

I went directly to the station. The train was waiting, so I bought a ticket and a bundle of newspapers and stepped on board. I chose a favorable seat and began to look over my papers. Soon I became interested in an article and the train must have gone twenty miles or more, when I suddenly became conscious that somebody was looking me over. Experiences of that kind are common, so I need not describe it. Instinctively I turned partly around and my eyes met those of the disagreeable person I had seen in the bank. I started, and so did he, as if caught in a wrong act. Then he turned and looked out of the window, and I returned to my newspaper. But I could not read. That face and those eyes haunted me till I grew exceedingly nervous. By and by I could endure no longer the thought of the eyes watching me, and so gathered up my papers and satchel and went into another car.

After that I fell to thinking about those sermons. I had toiled over them until I had become thoroughly disgusted with every word that was written. I had started out to write an easy sermon—light, graceful, interesting. I had heard and been charmed by such sermons, and nothing seemed easier than to write one of that kind; but mine, I felt, were heavy and stilted. I worried about those sermons until I was almost ready to throw myself from the train. And so, two hours later, when we arrived at the station where I was to stop, I had a nervous headache, and had wrought myself to such a pitch that I could have jumped and screamed at a mouse.

What then was my horror, as I stepped from the train, to see the man with the greedy eyes already on the platform. He looked at me, but when I caught his eye he dropped his glance and walked away. I watched him as far as I could, for it was dark now

and the lights about the station shed but a faint glow into the darkness beyond. Just as he was leaving the platform he was joined by a short, thick-set man wearing a slouch hat. I could see that he was stoop-shouldered, and that when he walked he limped as if one leg were an inch shorter than the other. They walked away together, talking earnestly.

At this I turned and began to look about for somebody that I might suppose to be mine host Murder. That name! It sent a shiver over me, and instantly the picture of those two men disappearing in the darkness presented itself—the one with his hat over his eyes, the other, hump-backed, limping at his side. I called myself a fool and tried to shake off my nervousness. Had I roughed it in the West and South only to be frightened at the sight of a lame man in the state of Massachusetts? Nonsense! And I resumed my search for Murder.

I disliked to inquire for him. That name was not very elegant. I tried to think how I would frame the question. "Do you know a man by the name of Murder?" No! That was too horrible. "Is there a gentleman called Mr. Murder living near here?" But that seemed worse yet. It was as bad as to say, "a gentleman called Mr. Cutthroat." So I paced up and down the platform, growing more and more impatient.

The station was well filled when I arrived, and for a while there was the bustle of passengers and the stir of trucks and baggage-wagons. But gradually it grew more quiet. The people began to disappear. The trucks ceased to rumble. The hacks and wagons were all gone. The newsboys had ceased to call the evening papers. Still no one came. I paced on. I could see that the employees about the station began to look at me with curiosity. Soon the ticket agent came from his little office, shut the door, locked it, put the key into his pocket, gave me a stare as he buttoned his coat, and started away. That made me feel homesick. He was going to his wife and babies. He had friends. He knew people about there, while I was a homeless outcast. I did not even know the name of a man within the circuit of fifty miles, except one, and his name was—Murder. I grew more homesick. I went to the lunch counter and drank a cup of coffee, but could not eat. The girl behind the counter, with the bangs and cheap jewelry, began to put things away. She loaded the dumb-waiter with pie and cake and sandwiches, gave it a push, and I could hear it bring up with a thud away down below. Somehow that made me more homesick.

The hands of the clock hanging opposite the counter turned slowly around. Half-past seven; a quarter of eight; eight o'clock. I could endure that sort of thing only a few minutes longer. I made up my mind to go to the hotel and put up for the night, and a feeling almost of joy came over me as I thought that perhaps Murder had met with an accident that prevented his coming, and therefore I would not have to preach those sermons after all. I had just stepped to the counter again to inquire of the girl about a hotel when I heard a step behind me—a limping, hesitating kind of step—and a voice, coarse, rough, disagreeable, said, "Begs pard'n, but is this Mr. Hall?" I turned, and there before me stood a man with a full black beard, a shock of black hair falling over his forehead and half covering his little gray eyes. His form was stout, but his shoulders were bent almost to deformity, and he carried one higher than the other. He wore on his head a slouch hat. I stared at him as if he had been a ghost. Surely this was the man that I had seen with my bank acquaintance! What should I do? Tell him my name, or knock him down and run? He repeated his question, "Is this Mr. Hall?" I saw that he knew it was, so I gasped, "Yes."

(To be continued.)

A Liberal Commentary on the Old Testament Narrative

II --- Genesis

James S. Stevens

GENESIS 6 : 7: And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

The story of the flood is a common one among primitive peoples. The one which seems to approach nearest to the Genesis story is that of the Greeks in which Deucalion and Pyrrha were the only survivors. Some attempt has been made to connect the flood with the glacial epoch which has shown world-wide traces. The story here should be taken as the Hebrew contribution to the universal story, and, as is characteristic of Hebrew literature, it has a moral attached to it. There are obviously two narratives which have been pieced together. The story is told in a simple fashion and is an attractive one to children, which may be set down as a test of good literature. The witness of the fact that there will never be another destruction by water (Gen. 9 : 13) adds a bit of charm to the narrative.

Genesis 11 : 4. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the fact of the whole earth.

The ostensible purpose for building the tower of Babel was that the people might have a central structure which would discourage them from wandering over the face of the earth. There is no doubt, however, but that the building of the tower also represented the age-long desire to become acquainted with the eternal mysteries. Indeed this is suggested in verse six where we read that, Nothing will be restrained from them which they have imagined to do. It has been already stated that among the earliest races the notion prevailed that God was jealous of the intellectual development of the human race. This is probably another illustration of that fact. The primary purpose of the story, however, seems to be to explain the presence of a variety of languages in the world. It is doubtless the method of language

distribution which the writer of the story believed to have taken place and, therefore, it is a true story. Philologists, however, give us a very different account of the origin and distribution of the various languages.

Genesis 12 : 1, 2. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

This is the first intimation of the fact that the Hebrew people looked upon themselves as a chosen race.

This idea has not always been confined to the Hebrews but it was developed by them to an unusual degree. The entertaining of the idea that a man or a nation has been providentially chosen for carrying out a specific divine purpose usually works disastrously. An illustration of this was vividly conspicuous in the Great War. It is just possible also that we of the United States find ourselves at times somewhat receptive of this suggestion.

Here again we must note the truthfulness of the Hebrew narratives, since it can not be doubted that the writers were firmly convinced that this was a people especially chosen by God. At times this idea served to hold the people to a high plane of fidelity and this was surely a moral asset. On the other hand it is equally true that the notion inspired them to deeds of cruelty against their neighbors, which would not have been defended if they had entertained the conception of universal rather than restricted relationship to God. There is just one sense in which a man or a nation may be considered as chosen by God. If they undertake to carry out the purposes which an enlightened conscience indicates to them to be the purposes of God, they may be said to be chosen for this particular task.

Genesis 16 : 1. Now Sarah, Abram's wife, bear him no children . . . .

It is natural that those who believed in a God with merely superhuman powers, who made no general natural laws but operated in specific instances, should connect sterility in women with the judgments of God. In many places in the Old Testament we find that women are punished with sterility for disobedience. In the case of Mical, the daughter of Saul, who criticised David, her husband, for what she regarded as his immodesty, the infliction of sterility upon her seems to enlist the sympathy of the well-disposed reader. The story of the events preceding the birth of Isaac came doubtless from an ancient legend relating to the unusual circumstances of a woman who bore children at an extreme old age. The laughter of Abraham (Genesis 17 : 17) and of Sarah (Genesis 18 : 12) indicates the unusualness of this occurence and incidentally the naive familiarity with which the ancient Hebrews talked and jested with the Almighty.

Genesis 16 : 6. But Abram said unto Sarah, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarah dealt hardly with her, she fled from her face.

The harsh treatment of Hagar by Sara is doubtless a true picture of the evils which came from the prevailing system of polygamy. We can hardly conceive it to be a part of a plan which received divine sanction.

Genesis 18 : 23, 24, 25. And Abram drew near, and said, Wilt thou also destroy the righteous with the wicked?

Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty rightous that are therein?

That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

This is the first recorded instance of a prayer to Jehovah. Judged from the standpoint of the time in which it was uttered it challenges our admiration. Interpreted as an actual occurrence in which Jehovah took a prominent part it is crude and unthinkable. It represents God as having determined upon a policy from which he is persuaded to desist by the intercessory arguments of Abraham. Indeed, Abraham goes for so as to tell him that what he proposed to do is not right, and he himself offers a suggestion which is more in harmony with the divine order. From one who had no knowledge of the infinite majesty of God, the prayer may be regarded as a childish supplication containing no intentional irreverence. It should be said, moreover, that this particular conception of prayer has not altogether disappeared. The arrogance which presumes to suggest that the Almighty change his plans or the established order of nature to accord with some human whim or fancy is the only conception of prayer that some people have at the present day. It need not be said that this was not the teaching of Jesus. The only prayer which mortals are warranted in uttering is that which asks for aid in conforming their lives to divine plans and purposes.

Genesis 19 : 7. And said, I pray you, brethren, do not so wickedly.

The story of the entertainment of angels by Lot and their shameful treatment by the men of Sodom is one of the crudest stories in the Bible. Those who have a lingering belief that in the early ages of the human race angels were habitual visitors to the earth must surely have their credulity strained by this story. The picture is without doubt true enough so far as it relates to the wickedness of the Sodomites, but the legendary parts bear the marks of coming from an exceedingly primitive imagination.

Genesis 19 : 26. But his wife looked back from behind him, and she became a pillar of salt.

A reasonable interpretation of this passage suggests that the destruction of the cities of Sodom and Gomorrah was caused by an eruption of saline substances which ascended into the sky and came down like rain. Under these conditions one who lingered in the vicinity would become submerged by the falling material and instantly killed. By an obvious figure of speech it might be said that such a person was turned into a pillar of salt.

It may be said that on the whole the explanation of miraculous narratives in the manner above suggested is not a satisfactory one. Elaborate attempts have been made to prove that at certain times of

the year the waters of the Red Sea were rolled back by heavy winds, and the bottom was exposed and made passable to travelers. It has been suggested that an occurrence like this permitted the Israelites to escape from Pharaoh. If natural explanations of this sort could explain all the miraculous stories of the Bible we might accept this method of interpretation as a reasonable one. Considerably over half of them, however, may not by any possibility be explained in this manner. It would seem, therefore, to be far more satisfactory to assume that these narratives were written by perfectly honest men who were ignorant of natural laws and who saw nothing difficult or impossible in the swimming of iron or the going back of the shadow upon the dial.

Genesis 21 : 14-16. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed and wandered in the wilderness of Beersheba.

And the water was spent in the bottle, and she cast the child under one of the shrubs.

And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept.

This is one of the most pathetic short stories in ancient literature. It can not be explained other than as an illustration of Abraham's cruelty. The bringing in of a pronouncement from Jehovah to justify the casting out of Hagar and her son to die in the wilderness is an illustration of the distorted view-point held by the narrator.

Genesis 22 : 1, 2. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

The narrative of the suggested sacrifice of Isaac by Abraham is another illustration of the low plane of ethics which the writer attributed to Jehovah. It is quite conceivable that Abraham, who had been brought up in the midst of human sacrifices, came to question in his mind whether he was not giving to Isaac some of the affection which belonged to God. He even went so far as to propose to himself the supreme test of sacrificing his son to appease the offended Deity. Modern instances of this perverted point of view are not lacking. Now it can mean nothing else than insanity. In the case of Abraham, however, the criticism must fall much less harshly because of his own undeveloped ethical ideas, and because of the fact that sacrifices of this sort were not uncommon.

Genesis 24 : 16-20. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

The story of Isaac's courtship of Rebekah is in wholesome contrast to many of the narratives which we have just been discussing. It is told in a beautiful straightforward manner and needs no explanation. One could hardly pass it, however, without briefly calling attention to it.

Genesis 25 : 33. And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

From this time on the narrator gives us a number of stories which tend to show the supremacy of Jacob over Esau, just as Isaac was superior to Ishmael. From this story it is an easy step to establish the supremacy of the Hebrews over their neighbors and kinsmen.

Genesis 26 : 34, 35. And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: Which were a grief of mind unto Isaac and to Rebeccah.

A statement of inharmonious family relations which have not altogether ceased to exist in this year of grace.

Genesis 27 : 24. And he said, Art thou my very son Esau? And he said, I am.

This verse states directly the deception which Jacob practised upon his father in order to obtain the ancestral blessing. One's sympathy throughout the whole narrative turns largely to the side of Esau. Indeed, there are few pictures in the Old Testament which give us a clearer idea of a hypocrite than the story of Jacob. To be sure, as he grows older he leaves off somewhat of his deceitful trickiness, but there is no indication that this comes from a change of heart. It is explained rather by his general idea of bargaining with God (Genesis 28 : 20-21).

Genesis 30 : 37-41. And Jacob took him rods of green poplar, and of the haxel and chestnut tree; and pilled white strakes in them, and made the white appear which was in the rods.

And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

This is a typical illustration of early Israelitish craftiness. That it is purely legendary is shown by the fact that the methods employed by Jacob would not stand the test of modern biology.

Genesis 32 : 1, 2. And Jacob went on his way,

and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

The parting between Jacob and Laban gives us a picture of a slight improvement in the character of the former. Although the entire relationship between Jacob and his uncle seems to have been an endeavor to get the better of each other, it may not be denied that Jacob's character is on the up-grade from this time until the time of his death. A more striking illustration of this is found in the prayers of Jacob recorded in the same chapter. That contained in verses 9-12 still retains something of the spirit of bargaining which characterized his early petitions. His wrestling with a man until the break of the day (verses 24-32) shows Jacob, perhaps, at his highest plane of spirituality.

Genesis 33 : 4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

This verse, which indicates the spirit of Esau upon his meeting with his brother, leaves little to be desired in the way of fraternal forgiveness. That the choice of Jacob for the special favor of God was narrated by one who had a special point to make is strikingly illustrated here. The history of the sons of Jacob from this time until the adventures of Joseph begin is not interesting nor is it characterized by a high grade of morality or in many cases of decency. The story of Joseph (Chapters 37-48) is one of the most beautiful stories to be found in any field of literature. It makes a strong appeal to children, which is a genuine test of its excellence. The story needs little in the way of comment or interpretation. It contains few narratives which are improbable, or which might not have readily happened under the circumstances. The light punishment of Joseph when accused of attempting improper relations with the Queen is hardly in keeping with the customs of the times. The interpretations of the dreams of the butler, the baker, the Pharaoh are doubtless folk tales which adorn the story.

Our Prayers Together

Conducted by A. Gertrude Earle

Saturday, July 19

So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears
And through all the coming years
Just be glad.

James Whitcomb Riley.

O God, Thou hast found us, and not we Thee. At times we but dimly discern Thee, yet in other and more blessed moments, Thou dost rise upon our souls, and we know Thee as the Light of all our seeing, the Life of all that is not dead within us, the Bringer of health and cure, the Revealer of peace and truth.

Samuel McComb.

Sunday, July 20

Sittin' still an' grievin'
Won't make the weather stop;
Good Lord helps the harvest,
But you've got to hoe the crop.

Sittin' still an' wishin'
Don't make the country great;
Good Lord makes the fishin',
But you've got to dig the bait.

From the Atlanta Constitution.

O Father, who hast ordained that we be set within a scheme of circumstance, and that in stern conflict we should find our strength and triumph over all; withhold not from us the courage by which alone we can conquer. Still our tongues of their weak complainings, steel our hearts against all fear.

Monday, July 21

To see what's going to happen! There's the zest
Of life for all who walk the world to-day.
Shall some new morning better this day's best
And some new joy come smiling down the way?
Onward we trudge from youth to riper age,
Bearing the burdens as they daily fall,
Yet keenly eager for to-morrow's page
And wondering what's beyond the distant wall.

Edgar A. Guest.

O Lord God, in whom we live, and move, and have our being, open our eyes that we may behold Thy presence ever about us. Teach us to be anxious for nothing, and when we have done what Thou hast given us to do, help us to leave the issue to Thy wisdom.

Bishop Westcott.

Tuesday, July 22

Let those who have failed take courage;
Though the enemy seems to have won,
Though his ranks are strong, if he be in the wrong
The battle is not yet done;
For sure as the morning follows
The darkest hour of night,
No question is ever settled
Until it is settled right.

Ella Wheeler Wilcox.

O Thou divine Spirit that, in all events of life, art knocking at the door of my heart, help me to respond to Thee. I would not be driven blindly as the stars over their courses. I would not be made to work out Thy will unwillingly, to fulfil Thy law unintelligently. I would take the events of life as good and perfect gifts from Thee.

George Matheson.

Wednesday, July 23

Say not, "I *have* a soul." I *am* a soul,
And have a body builded for my need,
That I, a soul, may in this great world school
Study the Master's works.

Mary F. Butts.

Come, O Lord, in much mercy down into my soul, and take possession and dwell there. A homely

mansion, I confess, for so glorious a Majesty, but such as Thou art fitting up for reception of Thee, by holy and fervent desires of Thine own inspiring. Give me Thine own self, without which, though Thou shouldst give me all that ever Thou hast made, yet could not my desires be satisfied.

St. Augustine.

Thursday, July 24

Whatever turn the path may take to left or right,
I think it follows
The tracing of a wiser Hand, through dark and light,
Across the hills, and in the shady hollows.

I only know that every day brings good above
My poor deserving;
I only feel that on the road of life true Love
Is leading me along and never swerving.

Henry van Dyke

Lord, I know not what I ought to ask of Thee; Thou only knowest what I need. Thou lovest me better than I know how to love myself. I simply present myself before Thee. See, and do according to Thy tender mercy.

Fenelon.

Friday, July 25

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be when I am weary,
Just a little bit more cheery,
Let me serve a little better
Those that I am striving for.

Detroit Free Press.

Once more a new day lies before us, our Father. As we go out among men to do our work, make us, we pray Thee, friends of all the world. If any one needs us, make us ready to yield our help ungrudgingly, and may we rejoice that we have it in us to be helpful to our fellow men.

Walter Rauschenbusch.

Talks with Toilers

VI---The Pilot

Edward H. Cotton

THE harbor sparkled in the bright sunshine, and in the offing, tumbling, white-capped waves, rolled up by a strong shore wind, glinted like silver, as I climbed a long flight of outside stairs at the extreme end of the dock. The stairs led to the pilots' office.

A dozen pilots were seated about the room or resting comfortably on benches waiting their turn to navigate a vessel in or out of the harbor, for they work in rotation. It was a room with the flavor of the sea, and in particular of the calling of those hardy, resourceful men who make it their headquarters when ashore. Looking down from the walls were rows of portraits of pilots of other generations; charts and maps; framed letters of appreciation for meritorious service, sent on from Washington; and marine scenes. One of these scenes pictured a pilot transhipping from an outgoing ship to a pilot boat, in a heavy sea. Another was of an icebound harbor, with a narrow artificial channel through which a vessel was being piloted.

The room was rich in historic memories, for it had been the headquarters of the Pilots' Association of that city for many years. The Association was first formed in the year 1783. Under a row of venerable pilots was a model of a new pilot-boat, now being built. She will be 136 feet long, twenty-five feet beam, and draw fourteen feet of water. Her model indicated grace, beauty, and speed.

The term "pilot" is wrongly applied to men who navigate steam and sailing vessels from port to port. These men are qualified navigators, but they do not hold pilots' commissions. They are able to handle their ships on the open ocean where there is plenty of sea room, and no treacherous reefs or tortuous channels, but not in harbors. For harbor work an especial class of navigators must be trained. These men are the real pilots, and hold their commissions from state commissioners appointed by the Governor and Council on recommendation of the trustees of the city Marine Society. Without these men who have a minute knowledge of the particular harbor in which they work there could be no transatlantic commerce, because ship captains do not have the information which would enable them to get their ships over shifting sand-bars at various stages of the tide, and up to the anchoring-ground or the dock.

Every important harbor has its group of pilots. This particular harbor has twenty-four men who are doing the work of getting commerce safely in and out. They are resolute navigators, keen of vision, of sound judgment, and have a knowledge of the different harbor channels down to the last detail of tide and current and newly dredged courses. Among the charts which hung on the walls was one of the harbor, on which every change caused by storm or sunken wreck or dredging is indicated as soon as known.

Let them relate their own story as I heard them tell it over their pipes, with occasional interruptions as some item of maritime news arrived over the telephone or was brought in by messenger. We will give the yarns their proper place in the fabric as now one pilot, now another, took up the thread of conversation. The windows commanded views of the harbor with its ever-changing scenes. Tow-boats passed and repassed; a small fishing schooner, close-hauled, was beating up for the fish pier; on the opposite shore three ocean-liners with huge red and black funnels were tied up at their docks. A mile down the harbor was a cluster of vessels at anchor: barges, schooners, one full-rigged ship, and an occasional yacht.

"We must wait our turn. This is a corporate society, in which each is paid so much for a trip, and then at the end of the month the earnings are pooled and divided. We do not know what the term 'regu-

lar hours' means. One of us must board the outgoing vessel when the call comes, and wait for the captain to give the word to start. He may give the command a few moments after we get aboard, he may wait twenty-four hours, as cargo and weather conditions determine. The captain is usually glad enough to have us take charge; and once he hands the vessel over, we are in virtual command. What we say goes. Of course we do not touch the wheel, merely give the course. Every captain is different. Every ship is different." The pilots all agreed on those last two points, whether they had been piloting one year or twenty. They also agreed that no two trips were alike with reference to weather and water conditions, and that no two boats are ever docked in precisely the same way. The outstanding quality required was a sort of sixth sense best described by the term "good judgment."

"Before a pilot can take entire charge of a vessel he must serve a long and exacting apprenticeship, beginning at the bottom as a hand on the pilot boat. Fourteen years is an average length. When at last he is found qualified, he is given a small boat to pilot, with an experienced pilot standing by to correct possible mistakes. If he succeeds with a craft of light draught, he is given larger ships. With ocean-liners carrying a thousand or more passengers, and having a million dollars invested in ship and cargo, one can not afford to take chances.

"The largest vessel which ever came into this harbor was the *Leviathan*, which drew thirty-seven and one-half feet of water. The pilot who handled her said that at times she had only a foot of water under her keel, but, knowing the vessel's draught and the exact depth in the channel at that particular stage of the tide, he knew he could get her through.

"Once clear of the harbor, the vessel heads for the lightship where the pilot-boat is stationed. Here the ship stops her engines long enough for the pilot to climb down the side by the swinging rope-ladder, drop into the tender and be rowed off to his own craft. But sometimes a storm is tossing up mountainous breaking seas. In that case no transhipment can be made, and the pilot, imprisoned on the ship, is carried across the Atlantic. The pilots will take desperate chances to leave the vessel, however, and are only deterred by the worst weather. The small boats which ply between liners and pilot-boat are made especially for that task, resembling life-boats, and are handled by oarsmen especially trained. The men who row these boats could give points to the best oarsman in a winning college crew. In fact, it is doubtful if such a man could qualify, because his smooth water training would have spoiled him.

"Winter is our busiest season," the pilots agreed, "because then the Canadian ports are frozen over, and their commerce is turned south. Getting vessels in and out of the harbor is pleasant work enough when weather and tide serve. But let the wind shift into the northeast and tear up a gale, with some captain determined to go to sea—well, we have to keep our mouths shut and go, whatever the hour, whatever the gale. The entrance to this harbor is full of rocks; tides run hard, and channels are narrow and crooked; but we don't mind those minor things if the ship's compasses are right. We'll bring her in over rocks and bars, and through gale and fog—unless the compass is not true. Then there is trouble. But the captain will have only himself to blame, for it is his duty to hand us a correct card. Of course, we confer with the captain, and when heavy fog hangs over the harbor or the tide is down, we anchor and wait a favorable opportunity.

"Docking tests a pilot's resources, especially when the current sets hard and the wind blows, but we don't tear down a dock very often. Perhaps the most difficult thing a pilot has to do is to anchor his ship in a crowded roadstead. He must measure with his eye the amount of space the vessel will have in which to swing, keep her away from other vessels, and at the same time keep her out of the ship-channel. Then if he gets her twenty feet from the berth assigned by the harbor-master, let him look out.

"When we are on duty on the bridge, there is no eating or sleeping until the boat has docked, or, if she is outward bound, until she has cleared the lightship; it may be one hour; it may be a day and a night.

"Suppose for one reason or another one of us, say, who has piloted in this harbor for twenty years, has to change to another port; he will have to begin at the bottom again and work up. It wouldn't be right for one of us to go there and go over the heads of the old pilots, any more than it would be right for one of them to come here and go over our heads. Therefore we spend our lives on this stretch of water you can see from the window; and we know it like our own minds.

"We're life-savers, too, and are always picking up disabled motor-boats and wrecked yachts. Most captains have a cordial welcome for us when they see us coming over the side. Their eyes are used to measuring distances on the open sea, and they will not trust themselves to take a chance in a narrow channel, no matter how many times they have been through it. Besides, changes are always being made. and the channel through which they went to sea two weeks or a month before is not the same when they return."

"Is it a dangerous calling?"

The question silenced the group, and I wished I had not asked it. Some of them turned to their daily paper; others gazed out of the window at a passing ferry-boat. I should have remembered that men engaged in dangerous callings as a rule do not like to speak of the dangers. Perhaps the perils are too realistically before them; perhaps the person himself has a particularly vivid memory of escape by merest chance.

But one of the group finally did reply. "We are not talking about the hardships. But we know you writers always like to get in the adventurous. Well, here's an incident that illustrates the spirit in which our men work. A certain pilot, I will not mention his name, though he is not such a great distance from here, met an incoming vessel one day, transhiped to her in a heavy sea, and seized the swinging rope-ladder to climb up the side. As he did so and swung clear of the tender, a large sea rolled under the ship, hove her away to leeward, swinging the pilot on the ladder twenty feet off from the steel side. When she righted

and the ladder swung back the pilot smashed against the vessel and dislocated a shoulder. But he said nothing, climbed aboard, and went to the bridge. He brought her up the channel, docked her, and then collapsed. They took him to a hospital, where three doctors tried to get the swollen shoulder back, without success. Then an athlete appeared, added his strength, and they snapped it in.

"But it is all in the day's work. No one of us here would hold his job a month if he was not ready to take a similar chance, and do a similar turn of duty. Why? For no particularly heroic reason, but because it is his bread and butter. Should he flinch, it would indicate that he was slipping, that his nerve was going, and neither the captains nor his own associates would trust him."

Cruising in Convalescing Countries

III By the Northern Route

John van Schaick, Jr.

TRAVELERS sailing from Montreal have a day or more in which to get accustomed to the motion of the ship before they reach the open sea.

While we have pleasant memories of the Canadian Pacific Steamship Company, we chose that line this year simply because we could get an outside room on a vessel bound for Glasgow, Scotland, where we wished to land. Ships sailing from New York for the World's Sunday School Convention were filled up early. The *Marloch*, June 7, from Montreal, was available when we booked in March, and we took it instantly. The *Marloch* is the old *Victorian* of the Allan Line, taken over by the Canadian Pacific and operated as a cabin vessel. Rates are low. An outside room on the promenade deck, for example, occupied by two persons, costs $170 per person. The majority of the rooms lower down coast around $125 per person.

On board there are 165 delegates for the World Sunday School Convention, and 200 more who are not going to the Convention. The *Doric*, which sailed from Montreal at the same hour and followed us all the way down the St. Lawrence, has seventy-five delegates on board.

The voyage down the river is beautiful. Casting off at ten in the morning we were until eight o'clock at night getting to Quebec—a sail of 143 miles.

The first few hours, of course, the majority of passengers spent standing in long lines getting places at table, deck chairs and bath hours. The tendency for a man unused to travel who sees a line forming is to hurl himself into it at once lest he be later than he already is and miss more than he already has. A note to the chief steward in advance is far more effective.

We had a good day for the St. Lawrence with sunshine most of the time. The clouds on the horizon began to look threatening toward night and the next day we ran into rain which lasted twenty-four hours.

Passing Sorel, we saw many vessels tied up in a basin and a river stretching away to the south. It was the Richelieu, the outlet of Lake Champlain the beginning of a through water route to New York. Over that line armies have marched and countermarched from the beginning of history on the western continent.

Every little village in this Province of Quebec through which we were sailing had its church, generally with a beautiful spire. With our glasses we could catch even the expression on people's faces as they gathered on doorsteps and docks to see us go by. Motors on the great through roads out-distanced us. It was comforting to an Ann Arbor man who made the ship with only ten minutes to spare, for he realized that, had he missed it, he could have caught it at Quebec.

The river narrows as it approaches Quebec. Ten miles above that city we had to stop and wait for the tide. Off in the distance we could see the famous bridge. Later, as we approached it, everybody was out to watch our great liner go under it. One of the Canadians said to our little group: "Think of the engineer who put that bridge through. Twice that great central span fell, just as they were putting it in place. Huge sums of money were lost, people were killed, confidence was destroyed. That engineer not only had to do his work over, but he had to get his backing again. He showed great courage." The bridge is of the cantilever type, reinforced by stays and buttresses thrown out from two piers not far from the shore.

One of the Canadians, a professor of history, talked to us about the Plains of Abraham, Wolfe and Montcalm as we sailed slowly by. It brought back things we used to recite about in school—the year 1759, the hazardous climb of the British and Americans up the steep cliff, the surprise attack, the death of both Wolfe and Montcalm, and how Wolfe had quoted Gray's Elegy in a Country Churchyard the night before, and what momentous issues hung on that one battle. The twilight hour made it all most impressive. We did not stop, but a tug put out, came alongside, and threw up a gang-plank. A few passengers, trunks, boxes and the mails came on and officials and mails went off.

We soon found our way about the *Marloch*. The memory of a long cruise about the world was so vivid that it seemed as if it were the same ship and we began to look for the same people. It was comfortable, but the ship is only some net 10,000 tons, one-half the size of the ship we took around the world, and of course there is not as much deck space for exercise and not nearly as much saloon space to sit inside.

One thing which works to the advantage of some of us is that many of these church people seem to think it wicked to sit in the smoking room. Therefore the largest, lightest, warmest, best furnished, most comfortable place on the ship is empty save for two or three Canadians who like to sit and visit, a Toronto lawyer, a Brandon college professor, a young surgeon on his way to Vienna for study, an old farmer in the far corner, and a few checker and chess players.

There is little drinking but many pipes which seem hugely enjoyed.

Both Sundays on board we had church service in the morning, and a model Sunday school in the afternoon. The first Sunday we had a missionary address at night. The Rev. P. W. Jones, of Montreal, preached an admirable sermon the first Sunday morning. The address at night was by Dr. Eva D'Prazer, a native of India, a converted Hindu, and an effective medical missionary of the Baptist Church. She has been touring Canada at her own expense in behalf of the Mission and with great success. She speaks perfect English and has at her command a fund of concrete experiences among her own people which she relates quietly, but with remarkable effect. On this last Sunday, Rev. C. T. Kindred, of Chicago, preached well on the Twenty-third Psalm. The evening service to-night was knocked out by the appearance of immigration officials, Cook's representatives and other people authorized to stand us in long lines.

We were almost three days getting to Cape Race, the southwest point of Newfoundland. There were a few hours of sunshine on Monday afternoon—after that the typical rain, cold, fog and finally wind of the North Atlantic. For most of our fellow travellers it was a first trip—many were afraid of getting seasick and they were the first to succumb. While I should hate to dogmatize, close observation convinces me that the mental factor is the big one in "*mal de mer.*"

There are evening prayers in the dining saloon and one of the most beautiful and uplifting was in the broadest Scotch I ever heard out of Scotland. Many of the passengers are Scotch emigrants to Canada going home for a visit.

There are at least a dozen men on board who are state or provincial directors of religious education. Their distinctive theological tenets remain in the background. In daily contact they are friendly and helpful to everybody. In public worship the great unifying things come out.

The madam has been contrasting the fog, rain, cold, and the gray waste of tossing waters with the perpetual sunshine, the beautiful blue oceans, the flying fish, the agreeable warmth of the tropics, and serving notice that I must finish up "these North Atlantic passages" in the next year or two, for after that she will "strike" for sunshine.

As if to answer her our second Sunday on shipboard was a day of perfect sunshine. And the sunset at night was the one brilliant sunset of the trip. In the far northern latitude it was after nine when the sun touched the horizon. It lighted up the sea and the little fleecy clouds with its rarest colors. On the other side a golden moon, almost full, shone through the same little clouds that are almost never absent from these skies.

The Irish Sea, halfway between Ireland and Scotland, June 15, 1924.

III—The Preacher's Communication of the Truth

Daniel Evans

SOMETIMES a preacher thinks that when he has written out his sermon or thought it through and made notes, it is finished. There is the sense of satisfaction in work honestly done, in a truth fairly interpreted and well expressed. It is true that if the preacher delivers the sermon *extempore*, he knows that it is not finished until it is preached. The delivery is the finishing act.

No mistake, however, could be greater for him or for his people than to think in this way about preaching. The sermon is not finished when it is delivered. The truth is not told when it is expressed. This is now recognized by poets, men of letters, artists, teachers and wise preachers. One of our writers has recently told an interesting experiment he once made. His idea was that there is no such thing as a finished poem, complete in itself. He once tried to intimate this by calling a poem of three stanzas "A Poem in Four Stanzas." He intended the reader to supply the fourth stanza in his own mind. But he was belabored with letters and even telegrams for his supposed carelessness in omitting the fourth stanza. He was, however, not careless in this, but quite deliberate, for he considers that art is communication; "it requires not merely a sender but also a recipient. A poem is a marriage service, prescriptive for the imagined union of a mind and a mood. It is never complete until it is performed in the spirit of some destined reader." Another writer, an Oxford Don, has recently maintained that there is no real artistic expression of an experience without communication. The utmost the writer can do is to make it "communicable" but it is completed only when it is communicated.

Now the application of this to preaching and listening is very important. The truth of the sermon is not communicated if it is merely told. It is not enough to get the truth out of one's own mind, nor the conviction out of one's own system, nor the holy indignation out of one's own hot bosom. Many a minister, especially a young minister, thinks he has told the truth with great candor and force, but he has not. He has merely freed his mind, or given vent to his feelings, but he has not told the truth since it was not communicated; nor was it communicable.

Truth to be told must be communicated. It takes two or more persons for the truth to be communicated. It must be told *to* some one as well as told by some one. It requires a recipient as well as a giver. If one reads over his sermon in the solitude of the study, (if there is such a place and such a condition nowadays), he is not telling the truth, nor is he telling the truth on Sunday to the people if he is only thinking of freeing his mind. It must also find lodgment in the minds of others. Truth-telling is thus a reciprocal matter. As a living poet has said: "Human perfection implies reciprocity; no man can give perfectly unless his gift is well received." The hearers therefore have their equal share in truth-telling. If the truth is only told when it is communicated, and the utmost the preacher can do is to make it "communicable," then the hearers must do their part. They must bring their minds to church with them, listen attentively to what is being

said, exhibit the grace of hospitality to the ideas expressed, appreciate their significance and value, and finally with full, open, wide-awake minds judge for themselves whether the ideas expressed are true or not.

This, however, is not enough. Action must follow upon judgment. Truth is for life. The sermon is only finished when it is lived out by the people. It is the hearers who finish the sermon, who complete the message, who embody the truth in their character and conduct. The minister's sermons are not his written manuscripts, nor his "notes," but his people. "Ye are our epistles" said Saint Paul, "Know and read of all men." And so the preacher should be able to say to his people and of his people: "Ye are my sermons known and read of all men."

Some Comments on a Recent Article in the Leader

"SECONDARY IMMORTALITY"

A. B. Hervey

I WAS greatly interested in an article by Daniel Evans recently published in the *Leader* on "Our Double Immortality." It seems to me that what he calls our "secondary immortality" is not sufficiently extended to justify the term "immortality." He seems to imply that it will cease when the last one who can remember us has passed away.

The idea was suggested to me many years ago. I was attending a meeting of the American Association for the Advancement of Science in Montreal. I was entertained for the week by a merchant of that city. When he greeted me and made me welcome to his home he said to me, "I understand that you are a clergyman from the States. That there may be no misunderstanding between us I wish you to know that I am an atheist." I said, "I am not afraid of an atheist and I trust you are not of a clergyman." Suffice it to say that I never had a more hospitable host than I found in this stranger, a proclaimed atheist.

Afterwards in the course of conversation I learned much of the character of the man and the course and quality of life which he had marked out and followed. He was born and raised a Jew. But after coming to mature years he had abandoned his hereditary faith and had become what he called a "free thinker," and was an active member of a club of that name in the city.

We had many friendly discussions, and he admitted I had the better of the argument in respect to there being a God, or at least a sufficient cause for the existence of the visible universe, but as to immortality or a conscious life after death he could see no good grounds for accepting it. But as to what Mr. Evans calls our "secondary immortality," he was a convinced believer in that, only he carried it much farther than that writer does.

He said: "So far as my individuality goes I believe it will perish utterly with my death. But if I live a good life up to the time of that event, it will influence the lives and characters of men about me to make them better men and influence them to lead better lives, and they in turn will influence others, and they others, and so on, long after I am personally forgotten. That is all the immortality I expect, an immortality of good influence, a moral force unrecognized by any distinctive mark that could be identified with me, but real and active and imperishable as long as the human race endures. This is the way the moral capital of humanity is built up. Every one contributes a little. Nothing can destroy it. Generation after generation adds to the total. It is like the light of the stars. It spreads wider and wider but goes on for millions of years. That is the immortality I hope for and try to promote and increase while I live this mortal life. So every day I deliberately seek for some opportunity to do some good to my fellow men, to make them happier and better, to add something to the stock of good there is in the world. I count that day lost when I can not find some opportunity to plant a seed in some other life that shall grow up and reproduce good fruit."

I learned that this was the kind of life the man lived day by day. Years ago he disappeared from among the living, but I have no doubt that the imperishable "secondary immortality" which he hoped for is bing realized in hundreds if not thousands of other lives, and will be through all the ages to come.

Mightn't I commend the view of life of this Jew atheist, and its obligations and opportunities, to the attention of those Christians who hope to be rewarded by a front seat in Heaven for their good deeds on earth?

* *

A REPLY FROM DR. EVANS

To the Editor of the Universalist Leader:

I have read Dr. Hervey's letter with much interest. I have only two or three comments to make upon it. I should accept his extension of the idea of the secondary immortality to cover all the lives of all members of the race until the very last man finds himself alone, if and when that time comes. I take it that science predicts that this will be the final fate of the race in time on the earth. All persons then who have contributed anything to humanity, and I for one hold that every one does contribute something of value, will survive in their influence in the lives of others until that crisis. But this extension does not change in any essential particular the nature of this secondary immortality. Strictly speaking, my more limited conception and Dr. Hervey's more extended conception do not justify the term immortality, but we both use the term because it is in general vogue. I generally use the conception in the more extended sense, and this finds expression in more than one place in my article.

I have known many good men, even devout members of churches, whose only hope of immortality is of this kind. I would agree also that "the atheist Jew" has purer motives than "those Christians who hope to be rewarded by a front seat in Heaven for their good deeds on earth." There is much need of the moralization of the whole conception of the

immortal life, and the desires and motives which persons cherish with respect to it.

I think it is quite clear that there is a decided difference between the two conceptions of immortality which I discuss in my article and it was my purpose to show this difference.

Yours truly,

Daniel Evans.

* * *

"ALL RELIGIONS" IN CHINA

To the Editor of the Universalist Leader:

The *Universalist Leader* may be interested in a conference recently held here in Peking under auspices of the Committee of All Religions of the International Insitute of China, Inc., when Rabindranath Tagore was on a lecture trip in China.

What was probably his most illuminating address was delivered by Dr. Rabindranath Tagore, the Indian poet and philosopher, as his farewell message to Peking before a thousand people who crowded the Chen Kwang Theater the afternoon of May 19. The meeting was arranged by the Committee of All Religions of the International Institute of China, Inc., whose head, Dr. Gilbert Reid, presided. Two of Dr. Tagore's colleagues from his college in India, Professors Sen and Nag, also spoke on this memorable occasion when nine different religions were represented on the platform, displaying remarkable harmony and co-operation.

Dr. Tagore chose for his subject what one of the papers next morning described as his confession of faith. Although he admitted that he had not studied the various religions carefully enough to form his own opinion of them, Dr. Tagore explained in beautiful language (he spoke entirely in English to an audience of all nationalities, half of them Chinese) how he had come to believe in a Supreme Being who represented Love and who cared for all people and showed himself through nature and natural life manifestations. The address was deeply spiritual, and the intense quiet which prevailed for an hour in the audience while the Indian poet was speaking testified to the respect with which his belief was heard and the sympathy which members of various religions gave his views.

The gathering was unique in many ways. The crowded theater contained people from both East and West, men and women and young students of various religions and nationalities. The audience rose when Dr. Tagore arrived at the head of a procession of religious leaders on their way to the platform. With Dr. Tagore were his three colleagues, Professors Bose, Nag, and Sen, and his English secretary, Mr. Elmhirst. Their escort included adherents of Christianity, Hinduism, Zoroastrianism, Buddhism, Toaism, Islam, Confucianism, Lamaism, and six Chinese societies devoted to moral and religious ideas. Included among these were the head of a Confucian University, a Russian Sanscrit scholar, a Norwegian general, two British Christians, and a young Chinese who had written philosophical books before he was ten years old. Robes typifying the various religions, from the Doctor of Divinity of Dr. Reid, to the Parsee of Mr. Pinjamal, a merchant located in Peking, and the Confucian costume with head-dress and staff, focussed the eyes of the audience on the people on the platform.

Dr. Reid introduced Dr. Tagore, who was warmly greeted by the enthusiastic audience which included the Methodist Chinese General Feng Yu-hsiang, Mrs. Feng and the two Masters Feng. A Chinese band, led by a French conductor, provided music during intervals. Dr. Tagore's hour address was followed by an excellent translation into Chinese by a Y. M. C. A. secretary, a young Chinese who had studied in the United States. A Congregational missionary translated for Professor Sen and Dr. Reid, a Presbyterian, translated for Professor Nag, both Indian scholars speaking in English.

Many expressions of hearty approval have come to Dr. Reid as a result of the harmonious co-operation of men of differing religions. It might be of interest to add that over five hundred meetings of adherents of various religions have been held during the past decade, even during the world war, by the International Institute, when no criticism and no attacks by members of any one religion were allowed, so that the meetings have been not only instructive but harmonious and friendly.

Wishing the *Leader* continued success, I am,

Very cordially yours,

John Gilbert Reid,

Secretary of International Institute of China.

Peking, China, May 27.

* * *

THE CONFERENCE OF STUDENT LIBERALS

The Student Federation of Religious Liberals held its second annual conference on the beautiful campus of Mount Holyoke College. Scarcely more than one hundred students were present, but they represented a variety of colleges as well as a variety of types. In enthusiasm and earnestness they were as good as twice their number could have been. They listened to the speakers, they entered into the round table discussions, they thrashed things out in committee sessions and over the dinner table. More than one of those present found their mental outlook influenced by the contacts of the conference. Radicals gained a fresh respect for the principles of Christianity. Hitherto indifferent young people acquired an acute interest in the problems of the day. Everybody increased the scope of his sympathy and understanding. It was a conference rich in personal development.

Excellent speakers of considerable repute addressed the gatherings. Dr. Melish talked on the church and industrial problems, maintaining that the gap between the church and the workers can and must be bridged. J. Weston Allen came on from Washington to point out the need for leadership in the political world to-day. Dean Atwood and Mr. Vivian Pomeroy discussed the world situation from different angles. Dr. Doan and Dr. Southworth gave informal talks on vital student problems. Dr. Griffin, Mr. Perkins, and Mr. Gilkey spoke on aspects of faith and leadership. The last service of all was addressed by Professor Skinner, whose fine sincerity and forceful eloquence impressed all.

Valuable as were the speeches of the conference, perhaps the meetings which did most for the delegates were the round tables. The student leader of each gathering outlined his problem and asked for discussion. The difficulty was invariably to limit the discussion so as to cover the subject. Whether the broadest social problems or the most personal of questions were before the group, the remarks showed careful thought. Nobody thought these were matters toward which he could be indifferent. Every one was ardent in the search for truth, in the quest of a way out of the perplexing difficulties of the day.

At each round table a committee was appointed to draw up

the findings of the sessions, and on Friday morning the committees brought in their reports to be discussed by the entire group and then to be accepted or rejected. The votes taken revealed that in some matters the sentiment of the conference was unanimous while in others real differences of opinion existed. The results demonstrated that the conference, while by no means so radical as many members would desire, was filled with a desire to instill the spirit of Christ into the life of to-day.

The final business meeting brought the election of officers, the adoption of a constitution, and the passing of several resolutions. Granville Hicks was elected president. Miss Dorothy Dyar of Union, Mr. Richmond Sweet of Brown, and Miss Virginia Wallington of Wellesley were chosen as vice-presidents. Mr. Russell Wood of Harvard will serve as treasurer, and Miss Ruth Ayres of Radcliff as secretary. Nine members of the executive board were chosen to represent various geographical districts.

The success of the conference is in no small part due to last year's executive board and especially to last year's president, Mr. Robert Raible. Mr. Harold Speight, minister of King's Chapel, has also shared in much of the planning and administration. The achievements of the conference are such as to inspire pride and hope in all who are connected with the federation. The organization has demonstrated its right to an existence in the collegiate world. Its leaders hope that it may become a prominent factor in the forward movement of American youth.

G. H.

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THE INFORMING BUSINESS OF CHURCHES AND OTHERS*

James Wright Brown has written a Foreword for "Informing Your Public," by Squire and Wilson in which he says that this book is "the only exposition of the vital, controlling principles of publicity . . . which measures up to ideals of Christian character and conduct."

The book is prepared by Irving Squire and Kirtland A. Wilson, primarily "to help great public welfare enterprises with the press and public."

Not only how to reach the public is considered, but what standards of honor ought to control in the operation.

They consider first what "information" is, as distinguished from "promotion." Then follow chapters on "Classes of Facts," "Collecting Facts," "Preparing Information," and "Distributing Information." Finally they deal with "Publications and Printed Matter," "Illustrations and Photographs," "Bulletin Boards versus Exhibits," "Advertising," and "The Sure Way."

"Alertness and initiative in recognizing pertinent facts, care and exactness in gathering them and an accurate and open mind applied to studying them" are all essential if churches, charities, the Y. M. C. A. and similar organizations are to get the public to recognize and act on the facts.

While it is frankly admitted that money is one object of information services the authors steadily insist that success in getting public support depends much more on education of the public and that informing the public must never be sacrificed to capturing the public temporarily.

The book deals with "arranging" facts "phrasing for various groups of readers," a sense of fitness as to "time, place, and audience in distributing them."

Organizations and individuals are urged to cultivate courage and "to turn away from sensationalism, half truths, and contentions which seem to promise temporary interest.

A list of nine recent books is given in an appendix as useful in this field: President Lowell's "Public Opinion and Popular Government," "Public Opinion" by Walter Lippman, "Looking Forward," "Mass Education Through Publicity," Sir Charles Higham, "Language for Men of Affairs," Clapp and Lee, "Hand Book for Newspaper Workers," Hyde, "Publicity," Wilder and Buell, "Making Advertisements and Making Them Pay," Durstine, "Effective House Organs," Rontzahn. Of each book a brief characterization is made.

"Informing Your Public," is elementary but it is addressing people who never have given much thought to the principles which should underlie all true publicity work. The Association Press has rendered a service in bringing it out. It is a useful little book not only for ministers, association secretaries and charity executives but for people generally.

* "Informing Your Public," Squire-Wilson. Association Press, Y. M. C. A., New York. $1.50.

* * *

THE PARABLES OF SAFED THE SAGE

Parable of the Patterns and the Steam Roller

I have a friend who owneth a Car, and he took me for a Drive. And we Passed by and beheld an Establishment where was a Steam Roller working in the Yard upon a Road that was already laid and completed. And I said unto him, Tarry, I pray thee, until I see whether I can learn something. And he halted his Chariot, and I gat me out.

And I inquired, and this was what I learned.

The place was one wherein they manufactured things out of Terra-Cotta, even Corner-stones of buildings, and rows of sloping stones for the Bottom Row, and Stones to lay in around Windows, and Cornices and other such like Large Pieces. And these they made in Moulds of Plank, with Patterns of some Composition. And these Moulds were Very Useful, and Expensive; for they had to be wrought by Careful Measurement, and decorated by Skilled Artists. Therefore did the Factory preserve them Carefully, lest Peradventure they be called upon to Fill other orders. And there were in the Yard about an half acre of the Wooden Flasks containing these Patterns. And some of them were Old and Weather Beaten, for it had been long since they had been used. But others were new, or had been lately used.

And I inquired of a man who belonged unto the Establishment, and he said:

It is important that we Preserve our Patterns just as long as we can fill any Orders from them; for they are Expensive. But it is very easy to Fill up our Section of this Hemisphere with Patterns that are of No Earthly Use. Therefore have we hired this Steam Roller. And we have set aside this Drive Way, and Have cast into it Many Thousands of these Old Patterns, and we are Grinding them up. And peradventure we shall use the material again. If not, it shall not cumber up our Back Yard so that we have no room to do our Business.

And I said unto him, Now I know what is the matter with some good men. They know the Value of Well Wrought Patterns and I would that all men knew it. For these Patterns that we call Habits are Expensive to Form, and they involve the Peril of Experiment and the Risk of Fragility; but some of them cease to be of Permanent Value in the Filling of Current Orders.

And I related this Experience to some friends and they said:

The Steam Roller is rather Violent as an Educational Adjunct.

And I said, For some cases, gentler means would suffice. But I know men whose Yards are Littered and Cumbered and Piled High so that they Topple with Habits that ought to have been discarded Long Ago. And what they contain is nothing better than Material for the Formation of New Patterns. And for them there is to come a day when the Lord will call out his Benevolent Steam Roller, and there will be a Better World when it hath done its work.

* * *

HOME TREATMENT

Mrs. Jiggins, who was reading a newspaper, observed to her husband that the journal contained an article entitled "Women's Work for the Feeble-Minded."

Now Mr. Jiggins was in a reactionary mood. So he grunted and said: "I should like to know what women have ever done for the feeble-minded."

"They usually marry them, my dear," replied Mrs. Jiggins sweetly.—*Philadelphia Public Ledger.*

Home and Children

BE STILL

Be still, dear heart, and know
The life, the love, the peace, the satisfaction
That thou art striving for,
Or mayhap vaguely longing to possess,
Are thine already!

All that thou woulds't know or do or be,
All the joy thou canst ever dream,
All the wealth of earth and Heaven
Belong to Thee!
But first be still.

Enter thou into thy closet, the Master said,
And shut the door.
Here in the silent chamber of thy heart,
Here in the holy temple of thy Soul,
Here in the Secret place of the Most High
Thou shalt find God;
And finding God thou hast found all.
Be still, dear heart, be still.

H. E. Boyle.

* * *

JANE'S ADVENTURE

JANE was a swimmer all fearless and bold, who never cried, "Ouch! Oh, the water's so cold!" or stood all a-tremble with azure-hued skin, but from rock or from dock would most quickly dive in. Oh, then such a splashing, such kicking, such spray, such spouting, such routing of small fish at play, till all who stood watching the Lady Jane trim exclaimed in great wonder, "Just see that child swim!" (For Jane was scarce seven and small for her age, but with current and breaker wild battle she'd wage.) The boys and the girls in their swimming suits too, and Father and Uncle cried, "Jane, good for you!" Lady Jane under water turned not in her track, but calmly flopped over and swam on her back, and then came up smiling and swam to a rock far out in the bay where the white sea gulls flock. In her rose-colored swimming suit, golden bobbed hair, she looked like some strange bird among them all there.

"O white gulls," said Jane, "how I wish I were free as you with your wings!"

Said one gull, "Come with me. You may ride on my back very far o'er the wave and see some strange sights, since you're always so brave. Far out from the islands and river we'll go, way off to the ocean; a fish there I know will then take you down to the caves in the sea and show you their wonders. You'll go, Jane, with me?"

Do you think for one minute Jane paused to reflect when she had such a chance the great deep to inspect? Then you are mistaken.

"I thank you," said Jane. "You are better, dear gull, than the best hydroplane."

She sprang to his back and away the gull flew. I wish I had seen them just then, do not you? Brave rose-clad little Jane with her golden bobbed hair and the snowy white gull floating off through the air!

What she saw on the way I am sure she can't tell, but soon to the gull Jane said, "Surely I smell the salt of the ocean!"

"Quite right, my dear Jane, we are now flying over the great boundless main!"

Then Jane could not wait for the fish the gull knew but plunged into the sea, and away the gull flew.

Oh, the ocean was cold and the ocean was green, but far down below wondrous things could be seen; such shells and such corals; such seaweed, such fish; such beautiful grottoes!

Then Jane said, "I wish that I might live forever right here in the sea with these wonderful playthings and playmates for me!"

The words were but spoken when there came to her there a great school of mermaids with long floating hair, who were playing on harps made of rainbow-hued shell such weird and sweet music it cast a strange spell over Jane in the ocean; she turned a bit pale as she felt her suit changing to fins and a tail!

"Be one of us, Jane, and live here in the sea!" the mermaids sang softly, "and always be free: no going to school and no work you need do—just fun in the water forever for you!"

Upon her they hung strings of coarl and pearls, enough to make happy at least twenty girls; to a throne in a grotto was mermaid Jane led and a crown of pearl shells put upon her bobbed head; and the mermaids sang softly, "Oh, never was seen on land or in sea such a dear little queen!"

But Jane said, "I'm hungry!"

Then in a shell dish they brought her some crabs and a live jelly-fish. But Jane did not like them all squirming and raw, and grew suddenly tired of all that she saw. "I'm cold and I'm sleepy! I want my own bed, my bread and my milk and my mother!" Jane said. "I don't like a fish tail! I don't want a fin! I want to be mother's girl, little Jane Flynn! I think you're not nice, with your long trailing locks that get tangled and twisted around these old rocks and stuck full of seaweed; if I had my shears, I'd bob all you mermaids close up to your ears!"

She tore off the corals, the pearls and the crown. Just then through the water a great fish came down, the friend of the white gull, and Jane quickly sprang to its back while the ocean with mermaid wails rang.

Up, up through the ocean so cold and so green!

"Wake up, Jane! Wake up!" It was sister Pauline. "We've called and we've hunted and then called some more, and here you were sleeping right down by the shore! If you lie on that rock, you'll roll in and be drowned, or a sea gull might get you! I'm thankful you're found!"

Jane opened her eyes; she had never a fin, but was mother's own swimming girl, little Jane Flynn!—*Ruth Sawyer Miller, in Youth's Companion.*

* * *

THE CITY OF KISH

Kish, Mesopotamian city which was old when Babylon was young, gives promise of throwing more light on the fascinating question of the historic origin of Hebrew religious beliefs than any city site so far explored in the Tigris-Euphrates valleys.

Already the parallelism is so close between many Babylonian-Sumerian and Jewish traditions that it is almost certain that they had a common source. The religious chronicles of the ancient Mesopotamians tell that the earth was created from a

watery chaos, and that man was made from earth mixed with God's blood.

It ascribes the "fall of man" to the eating of a fruit; and it has a complete deluge story according to which one family survived by building an ark smeared with bitumen. The Sumerian "Noah" landed on a mountain and sent out a dove in an effort to find whether the waters had subsided. One vital difference, however, is that the Babylonian-Sumerian religion had many gods while the Hebrew religion, as far back as it can be traced, was uncompromisingly monotheistic.

The recent finding of tablets and other relics on the site of Kish, near the banks of the Euphrates, has in it not only a religious significance but carries also the possibilities of pushing back the history of man's governments so that we may peer farther into the past than ever before. Babylon, the mighty and wonderful, with all its glamour as the first great world-city about which we know, fills our eyes when we look back toward the beginning of history. Though it began its rise to power more than 4,000 years ago, Babylon, it is believed, was young beside Kish.

Babylon first became important about 2,200 B. C. For more than 1,000 years before that date, however, Kish existed near the site of the future metropolis, according to records dug up from the remains of other Mesopotamian cities. From time to time during that period Kish was the most important city of the land, holding its fellows under its suzerainty. Even when power passed to Babylon, Kish, eight miles away, was preserved and honored under the wing of the new state, and one of the early members of the Babylonian dynasty resided there and made it his capital.

The first people whom history uncovered in Mesopotamia were the Sumerians who built cities near the mouth of the Tigris-Euphrates. Only a short time after these earliest known Mesopotamian city-dwellers emerge, their records bring Kish into the picture; and that city is brought in in a way which establishes two important facts: that the people of Kish held the ascendency over the Sumerians; and that already a considerable period of civilization had passed. For the record relates that the King of Kish was called in as the world's first umpire—an arbitrator to settle a boundary dispute between two Sumerian cities. After giving his decision he caused stones to be inscribed and placed, and so drew the first "international" boundary line ever recorded.

Thus Kish stands almost at the threshold of written history. Practically all that is now known of the Kishities is known from objects found elsewhere. The investigation of the remains of the city itself should greatly enrich our knowledge of its life and times.—*Bulletin of the National Geographic Socity.*

* * *

NO HERO AFTER ALL

He had risked his life to rescue the fair maid from a watery grave, and, of course, her father was duly grateful.

"Young man," he said, "I can never thank you sufficiently for your heroic act. You incurred an awful risk in saving my only daughter."

"None whatever, sir," replied the amateur life-saver, "I am already married."—*Chicago News.*

* * *

MOTHER RIGHT, AFTER ALL

Wherever there is a child who is not doing well in school there is likely to be a mother with an excuse. Little Johnny or Mary is not so strong as other children, or has had a bad case of measles, or is nervous, and those troubles account for the backwardness rather than any mental deficiency. Mother's theory is generally accepted with a smile which is not altogether credulous. It is customary to assume that mother is fooling herself and Johnny or Mary is really a blockhead.

Not so, however, say the statisticians who recently made a combined mental and health survey of a group of children in the Higgins School in this city. They discovered that forty-one per cent of the brighter pupils in the school are without physical defects, while among those who are less apt in their studies the percentage of physically perfect falls to nineteen.

Intelligence, then, is not the sole test. To do well in school the child must have intelligence plus health, and mother, as usual, knows best even though she does not compare figures and plot curves.—*Detroit Free Press.*

* * *

HALF A MIND

A little school marm was telling about speaking to the mother of a pupil about her son's poor work in school.

"Well," sighed the mother, "I really don't know what to do. I've told Ronald he'll have to stay away from the movies this week and study, and I've half a mind to stick to it."

Half a mind! Therein lies the trouble with many mothers.

When you're a half-a-mind mother, your children soon find it out and when they discover the fact, how your discipline will suffer!

I recently overheard several boys talking.

"Come on, let's go in swimming," James coaxed.

Eddie grinned but shook his head, "Can't. Sorry! But Mom said, 'Not to-day.' "

"Aw shucks, Eddie, come on! Your mother'll forget what she said. Mine usually does. Half the time she doesn't mean it."

"No, my mother won't," Eddie answered firmly. "She doesn't lay down the law very often, but believe me Bo, when she does, she means it!"

"Oh well, I'm going. My mother told me not to. Said she would spank me if I did, but she won't. At least," hesitatingly, "I don't think she will. Sometimes she means what she says, and sometimes she doesn't." And off James shambled.

What a contrast between the mothers of these two boys, and how much better the effect of firmness!

I don't believe in nagging children; and I don't believe in giving perfunctory orders and rebukes every few minutes. But I most firmly do believe in meaning what you say, and having a good mind of your own.

Occasionally you will change your mind about something. In that case it is wise to explain to your boy or girl just why you did so.

Your children will respect you more, and you will be a more successful parent if you are not the vacillating, half-a-mind type. And the matter of discipline will be much easier and pleasanter, and everybody will be happiir.—*Helen Gregg Green. National Kindergarten Association.*

* * *

BRINGING UP THE BABY

Six-year-old Walter's patience was at an end. "Mother," he demanded, "don't you want baby sister to be a good wife when she grows up?"

"Of course, I do, dear."

"Well, then, why don't you start her right? You keep giving her my playthings just because she's a girl an' littler'n me, but you're a lot littler'n daddy, an' yet every night when he comes home you jump up out of the armchair an' get his slippers an' his magazine an' everything."

Before his surprised mother could frame a reply Walter swooped down and tore his favorite toy from the hands of the screaming baby.

"She'll be a turrible wife if we don't begin to train her," was his parting shot as he strode from the room, his treasure under his arm.—*Boston Transcript.*

* * *

HEARTLESS

"Oh," she sighed, "I shall never hear his foosteps again; the step I have listened for with eager ears as he came through the garden gate, the step that has so often thrilled my heart as I heard it on the front porch. Never, never again!"

"Has he left you?" asked the sympathetic friend.

"No. He has taken to wearing rubber soles!"—*Good Hardware.*

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

THE W. U. M. A. MAY MEETING IN ILLINOIS

The thirty-fifth annual May meeting of this association was held in St. Paul's-on-the-Midway, Chicago, on Wednesday, May 14.

Twelve churches were represented by the eighty-one women in attendance who manifested a deep interest in the program, which dwelt particularly upon the opportunities offered our young women in the activities of the Clara Barton Guilds, and upon our work in the Southland to which the offering of the day was given.

Business routine was confined to the reading of the minutes of the May meeting of 1923, and the treasurer's report, which showed a larger proportion of dues and quotas paid than had heretofore been sent in at this time of year. Nearly $1,200 had been dispursed among our various missionary enterprises.

From reports previously sent to the secretary by nineteen societies, a summary of the work throughout the state had been made. This indicated the never failing giving of their time and strength by our women that they might render valuable financial assistance to the home church. That their interest in missions, both in the Southland and Japan, had grown was shown in the attractive programs planned and the courses of reading followed, as well as in the increased contributions. Our treasurer, Miss Francelia Colby, glories in the fact that this year, the fifteenth of her service in this office, more money is coming into the treasury than ever before.

Mrs. W. H. Macpherson of St. John's Church, Joliet, in her subject, "Our Young Women," told of the enthusiasm with which the Clara Barton Guilds take up the different phases of their work, the high idealism of youth leading them to champion many humanitarian causes thought by their elders to be forlorn hopes. She urged that every church organize a Guild, assuring the women that they would find it a joy and benefit to co-operate with such an organization

The president, Mrs. J. W. Vallentyne, forsook for a time her position as an officer of the state organization and addressed the members as a representative of the Woman's National Missionary Association, of which body she is first vice-president. She spoke of the pressing need of increased memberships in the Mission Circles and the prompt payment of all apportionments. The reasons for the establishing of the sinking fund were given and every society urged to meet its quota, in thankfulness at the growth of our work.

In the afternoon, Mrs. Grace E. Wills, recently come from New Zealand, gave an inspiring and optimistic address on "Spiritual Awakening in the Modern World." She called to mind the great movements in the East—China, India and Japan—in which leaders have forgotten self in a deep devotion to the cause of giving to their people a realization that great reforms must grow out of soul force.

A review of the Southern fields of which the W. N. M. A. has had charge for twelve years was given by Rev. Eliza Curtis Everton, who with her husband had been in the North Carolina work. She gave glimpess of the life of the minister of a circuit including several parishes, who must brave all conditions of roads and weather to reach his people.

We all enjoyed the reading of an interesting letter from Mrs. Markley of Maine, who had spent several months with Rev. Hannah J. Powell at Sunburst, N. C. It gave a more intimate picture of the many-sided help which is being given to the people there.

A happy surprise was the announcement by Mrs. Vallentyne of the receipt of two checks of $100 each, toward the building of a manse for Miss Powell. One of our members had previously sent money to Miss Powell for the purchase of the lot upon which it is to be built.

The hostesses of the day had provided beautiful music for both sessions. The quaint Scottish ballad, "Danny Boy" was sung by Mrs. William Burns and a group of songs by Mrs. A. N. Dickinson.

The program closed with a deeply impressive little play, "The Spirit of Motherhood," presented by members of St. Paul's society.

Evelyn C. Corlett, Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

HE GIVES TWICE WHO GIVES—GRACIOUSLY

Here is an extract from a letter that has helped along in more ways than one:

"Your receipt for the payment of my pledge at Providence is at hand. I note your remark about my generosity. Perhaps—but they who believe in a progressive gospel ought to help make the progress. Also let it be said that one of the most hopeful facts in our whole Church as I see it is the mighty fine work the General Sunday School Association has done and is doing. I for one want to see it increase.

"When I reported that I had pledged, not only my own ten dollars but another ten for the school, and asked whether the members were willing to pay the second amount, the school rose to the situation most nobly. It voted to double my pledge. Then the men's class added five dollars. That started a class of young ladies, so they added five dollars. The young men, of course, could not be outdone by the girls, so they said that they would give five dollars. So you will get thirty-five dollars in place of the ten that I promised.

"Make no mistake—there's joy in what you so generously call generosity."

Just to give point to this letter, we will reveal the name and address of the writer—Rev. Clinton A. Moulton, of Dolgeville, N. Y. Oh, yes, the money has been paid.

* *

STORY PAPERS

Is it a good thing to give story papers to church school members? Yes, it is a good thing to give *good* story papers. To give trash is an insult to the scholars and worse than a waste of precious funds. There are schools which profess to be unable to purchase highly important equipment but nevertheless spend many dollars for periodicals that are useless if not absolutely vicious.

Good story papers? There is a series available. The committee appointed by the General Sunday School Association for consultation with the Universalist Publishing House has carefully examined all the papers that are on the market and it now heartily recommends the use of the following periodicals:

The *Mayflower*, weekly, for children up to nine years of age. Single subscriptions, 50 cents a year. Club subscriptions, 40 cents a year.

Boyland, weekly, for boys up to fifteen years of age. Single subscriptions, 75 cents a year. School subscriptions, 60 cents a year.

Firelight, weekly, for girls up to fifteen years of age. Single subscriptions, 75 cents a year. School subscriptions, 60 cents a year.

The *Wellspring*, weekly, for young people. Single subscriptions, $1 a year. School subscriptions, 88 cents per year.

The Universalist Publishing House is agent for these publications and should receive all subscriptions from our schools.

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FALSE DOCTRINE

"What is the meaning of false doctrine, Willie?" asked the Sunday school teacher.

"It's when the doctor gives the wrong stuff to a sick man," replied Willie.

So says *The Yellow Journal*. No doctrine is more surely fatal to a sick parish than that which says that the minister or the prudential committee should give to religious education the fag ends of their attention and support.

Young People's Christian Union

Conducted by Granville Hicks

AS WE WERE SAYING

Last week this page was written before the close of the Conference of the Student Federation of Religious Liberals. I returned to Mount Holyoke for the closing day of the conference, a very busy day.

At each round table a committee had been appointed to draw up the findings of the meeting and to present a report to the conference as a whole. Friday morning the reports were called for, and one of the liveliest sessions of the conference took place. Hot debate centered around the report on Christianity and industry. Two reports were offered, the majority report calling for changes in the economic order, the minority report taking a more conservative stand. In the course of the debate the issue was confused, and when the time came to take the vote many of those present were far from clear in their views. As a result the vote was small, the minority report being accepted by a slight plurality.

Almost equal interest was aroused by the report of the committee on war and peace. The first resolution, condemning war and urging co-operation in all enterprises for the prevention of war, was accepted. The committee then presented three resolutions, one calling for the pacifist stand, one calling for preparedness, and one taking a more moderate position. There were twenty-three votes for the pacifist resolution, none for the preparedness statement, and forty-seven for the moderate position. Resolutions condemning Mobilization Day and urging the control of the armament traffic were also passed.

Less controversy surrounded the adoption of the resolutions regarding politics. Government corruption was emphatically denounced, and participation in party primaries urged as a means of ending boss control. The resolution also called for the organization of a party composed of brain and hand workers and dedicated to the purpose of building a juster social order. The committee on race relations called for a solution of the problem through education, sympathetic understanding, and the living—rather than the talking—of brotherhood.

Resolutions were also passed regarding religion in the colleges, the most important being an endorsement of voluntary chapel. Another resolution pledged the members to work for the building up of a rational religion by insisting on the church's serving the whole life of its people, by encouraging the young people to take an interest in the church, and by training the young people to be church leaders.

After the business session was over, the discussion went on, continuing well into the afternoon. After the championship baseball game had been played, the group reassembled to hear Professor Skinner talk on "Faith and Service." It might be partisan to say that he was the best speaker, but there can be little doubt that no speaker was listened to with more interest, that no speaker made a greater impression on the young people. His appeal for a revival of faith, as the only basis for world progress, came as a fitting climax to the series of splendid addresses to which we had listened.

The evening meeting brought a close to the conference. Certain routine resolutions were passed and the constitution adopted. As a result of the elections I have a new job, and a very congenial one. After coming to know even a few members of the S. F. R. L., I can realize the pleasure it will be to work for the organization, and having seen what the federation can do I know that my work will be in a good cause.

* *

TOPICS FOR 1924

Some time ago I had occasion to mention the work of the committee engaged in preparing the devotional topics for next year. Now their finished product is ready for the public; the topic leaflet has been issued. As was announced, there are two sets of topics, offering subjects adapted to two age groups.

The more advanced topics are mostly grouped by months. In September, for example, the problem of immigration will be discussed, while in November war and peace will be the subject. In March the topics center around the life and teachings of Jesus, and in April two Sundays are devoted to the modernist-fundamentalist controversy. Various books are suggested, such as Kirby Page's little summary on war, Park and Miller's "Old World Traits Transplanted," Kent's "Social Teachings of the Prophets and Jesus." In these topics the attempt has been made to furnish a basis for such discussions as might take place in a Union the members of which were mostly of college age.

For those Unions, and there are many of them, where high school students are in the majority the other set of topics is designed. Some of the topics are the same as those to be found in the other list, but many are different. Having two sets of topics is an experiment which will be carefully watched. It is certain that our Unions differ greatly in their membership. It is not to be hoped that two sets of topics will satisfy every one, but it is reasonable to expect a larger number of Unions can be suited this way.

* *

AT STAR ISLAND

Ferry Beach is now almost here, and while we Universalist young people are looking forward to our annual convention and institute, the Unitarian young people are enjoying their week at Star Island. Two sessions of one week each are on the program. Addresses by leading Unitarians, evening forums on problems of young people's work in the churches, and model meetings will furnish one side of the schedule, while sports and parties lend balance. There will be daily talks on the rocks, given by Rev. Dilworth Lupton, minister of the First Unitarian Church, Cleveland, Ohio. Every evening there will be a candle-light service in the old stone church that stands at the topmost point of the island.

For the Quiet Hour

Gratitude links the past with the future, the debt incurred with the duty to be performed, the service received with the service rendered. The question, "What ought we to do for others?" can not receive a proper answer until pains have been taken to weigh and value all that others have done for us. Benevolence is largely an affair of memory and of the gratitude that memory inspires.

E. P. Jacks.

Christ calls us next to cultivate the higher powers of the soul, putting first in thought and purpose the kingdomof God. We shall find peace of mind when we turn from outward appearances to the supreme things of the spirit. History proves at every turn that men and women who have fixed their thought upon the supreme ideals and values have been able to rise above adversity and sorrow and to find peace. When we think of a John G. Paton kneeling by the grave of his wife in the New Hebrides and praying God to save that island to him; when we think of a Wilfred Grenfell leaving his friends and home in order to bring the message of the gospel to Labrador; when we see Francis of Assisi thanking God for his poverty, and Francis Xavier crying out of his agony, "More trials, O Lord, more trials!" we understand that there is something that can lift us out of worry and feverish fear into a peace like our Master's.

Henry K. Booth.

We, the living, are much indebted to the dead for much that we enjoy. Some gave their lives for us as explorers, some as inventors and adventurers. Some cleared the wilderness, built dwellings, sailed the seas, fought and died to safeguard our inheritance. We can never pay this debt except in a cherished gratitude and remembrance and by our own self-giving, that we may hand down unimpaired and, if possible, improved, what we ourselves have derived from our forerunners.

Isaac Edwardson.

Book Reviews

Conducted by Granville Hicks

THE SOUL OF SAMUEL PEPYS

Gamaliel Bradford: Houghton, Mifflin and Company. $3.50.

We have new methods of biography these days. People are making up their minds that the external events of a man's life are not always the most important thing about him. Gamaliel Bradford, while by no means the first to enter the field, as he would willingly admit, was among the first to develop a technique which attracted attention. His earlier portraits of men and women prominent in American life pleased a select few, but it remained for "Damaged Souls" to catch the taste of a wider public. And this spring, less than a year after the volume was published, he has articles in five of the leading magazines in a single month, while his new book is hailed by the critics.

A more trodden path than he has walked before is the scene of Mr. Bradford's new venture. Samuel Pepys, that most fascinating of seventeenth century men, is the subject of this new psychograph. "And seeing all this perplexed, entangled, highly colored hurly-burly of life, he turns to his diary and sets it down, not with ordered rhetoric or systematic precision, but in a tumultuous hurly-burly which marvelously reflects the fascinating confusion of the spectacle itself." How accurate the description is those of us who have read the diary—in expurgated editions, alas!—know. Hurly-burly it is, but Mr. Bradford has reduced it to an orderly treatment, and, strangely enough, has lost little of the charm.

Mr. Bradford has his formulae. Chapter titles reveal how he has chosen to group the material under certain heads: office, money, intellect, humanity, wife, and God. We learn that Pepys was a hard-working, loyal servant of the state, as the times went. We are told of his financial adventures and misadventures, and are told that "in what concerns money, at any rate, it may justly be said that he was a shrewd, practical, reasonable, liberal man of the world." The unfailing delight in men and women, perhaps the trait which makes Pepys the supreme diarist, is recorded with gusto. Bradford points out, too, that Pepys had a keen and well-trained intellect. Of course he mentions Mrs. Pepys, who suffered from her husband's infidelities, recorded in detail, Mr. Bradford says, in the diary.

The closing chapter concerns Pepys' religion. If it were not certain that whoever starts the book will finish it, it would be well to call attention to this as by all odds the best chapter in the book. The utterly human melange of motives which lay behind Pepy's attendance at church, the shrewd comments on sermons, the odd little superstitions, the vows and the repentance—was ever a stranger assortment of virtues and vice, discretion and indiscretion, confided to paper?

And there is Bradford's last paragraph: "Perhaps it will be thought that, in discussing a busy, active, external, material life, I am giving too much weight to God altogether. It is because the vast, brooding consciousness of God alone gives such a life all its significance—and all its emptiness, and because I believe the busy, active, external, material life of America to-day, so much the life personified by the great Diarist, needs God more than anything else to save it. How the need is to be satisfied is another question, and one that can never be answered from the Diary of Pepys."

It's all there, all the charming confusion of the diary reduced to a simplified and systematized volume. The book will be interesting to two classes of people—those who have read Pepy's diary and those that haven't. Both classes will enjoy Bradford's shrewd insight and will relish his sly digs at human foibles. The later class, however, is the more fortunate, for its members can turn from this book, which is after all somewhat adulterated, to the diary itself.

* *

THE CREATIVE LIFE

Ludwig Lewisohn: Boni and Liveright. $2.50.

That astounding autobiography, "Upstream," which appeared two years ago, was received by a divided critical opinion. There were those who resented the constant fault-finding with American life, some of it pertinent but much of it undeserved, and there were those who were so delighted with the beauty of the book that they overlooked everything else. Lewisohn's new work is likely to have a similar reception. Many will take issue with his theories of aesthetics, but many more will be deeply moved by his power of words.

The book is unfortunately not quite a unity. Its central theme is derived from an essay of the same name which was published some time ago. The defence of the creative life, lived by its own rules and according to its own nature, expands into a commentary on style, on the future of the novel, on the state of the American drama, and on the function of criticism. A novelist, three critics, an artist, and various other personages appear, to discuss the pro and con of some issue of the other's presentation. Through the book, however, runs the connecting thread of the author's thesis, the self-justifying nature of the creative life.

The case for Mr. Lewisohn may as well be stated in his own words. "It is time that we had the courage of what is, after all, a truism: the creative will is not the will towards good, towards the preservation through conformity of the existing forms of life. It is a will that strives beyond the goodness of the day or the century toward a vision and an idea that may, when embodied in life and thought, become goodness, conformity, mere preservation in its turn, and need new saviors and insurgents to liberate mankind from stagnancy and spiritual death. For the individual goodness is enough. To conform and preserve is agreeable with his tastes and powers. For the race it is not enough. A people that crushes the creative will has only an Egyptian future and will leave as its chief monument a tomb reared by a slave."

Obviously this is to a great extent a matter of definition, but we understand Mr. Lewishon more clearly when we perceive that for him the poet, the artist, is unique, is *sui generis*. "The engineer deals in formulae that govern concrete and steel and the actions of wheels and pulleys. He is not an engineer when he loves or rests or reads or prays. His professional functioning is not identical with all his functioning. He can be, on the side, a juror, Democrat, Mason, even a writer of agreeable amateur verse. Art is the life process in its totality. The poet, the experiencing one, is a poet at every moment, in every relation; he is the poet as lover, friend, citizen . . . Every moment is to him a burning moment, every hour an hour of crisis, every decision a decision between spiritual life and death. . . . He is not free to conform; he is not free to renounce his freedom. He must serve that self of his which is the servant of a great cause. The cause is his master. He can recant and change no more than the saint dragged to the lions. His cause, work, freedom, are himself. The free, creative life . . . has exstacy but no comfort, exaltation but very few delights, splendor but no peace. . . The winds of great passions shake its inevitable cross.'

One may doubt whether the poet, even the true and very exceptional poet, is all that Mr. Lewisohn claims for him. Yet the passages quoted are moving and strangely familiar. Mr. Lewisohn speaks the language of his fathers, the prophets. They would have understood his terms though they might have been puzzled by his subject.

The quotations which have been given are all from the first chapter, which is the essay already mentioned. It is in this chapter that the author states his confession of faith. But one should not neglect the remainder of the book. Mr. Lewisohn says many things that bear witness to his critical discernment, to his considerable learning, and to his passionate love of art. "Perhaps there is indeed

Continued on page 30

Among Our Churches

Maine Letter

There have been three events of major importance of interest to Maine Universalists. The first of these was the Commencement season at Westbrook Seminary which occurred June 6-9. * * **Westbrook Commencement.**—Recitals, meetings of the alumni, class day exercises and the Junior Prom occupied the first two days. The baccalaureate sermon was delivered by the state superintendent on Sunday morning in All Souls' Church. On Monday the graduating exercises were held in the same place, when Dr. Hollister presented diplomas to the largest class ever graduated from the Seminary. The character of the essays given by various members of the class gave evidence of the breadth and worth of the training which the school gives. The Commencement dinner was served in the dining room of the dormitory immediately after these exercises. Dr. Hollister and those who have worked with him have done a splendid piece of work in building up the school in the last few years. In scholastic standing, in enrollment, and in many other ways, admirable work has been done. It only remains for the friends of the school to give it the financial support which it deserves. And much of this support should come from Universalists, not only because of the historic tie which unites the school and the church, but also because of the intense interest on the part of Universalist people in liberal education, and because here is an institution the character of whose work deserves the support which will guarantee its continuance. * * **The Comrades' Rally.**—On Saturday evening, July 14, the Universalist Comrades of the state held a meeting in the newly reopened church at Fairfield, where the ladies served a bountiful dinner. Because of many conflicting meetings, the attendance was small, but the spirit of the gathering was excellent. A deep note of purposefulness was sounded. The principal address of the occasion was given by the president of the National Chapter, Victor A. Friend, of Melrose, Mass. Other speakers were former National Secretary Fred C. Carr, of Providence, R. I., former National President Ralph W. E. Hunt, of Portland, and Revs. William Garner of Dexter, H. G. Mann of Oakland, and R. J. Mooney of Fairfield. The election of officers of the State Chapter resulted in the choice of Robert E. Whitcomb of Portland as president; Stephen Wing of Fairfield as vice-president; and Dr. Wallace Fogg, also of Fairfield, as secretary-treasurer. * * **Aroostook Liberal Association.**—One of the conflicting meetings already mentioned was the semi-annual session of the Aroostook Liberal Association, which was held in the Universalist Church in Caribou on Sunday, June 15. At the morning service an audience of over two hundred was present, and it was necessary to fill the aisles of the church with chairs. The sermon was delivered by Rev. Harold E. B. Speight, of King's Chapel, Boston. Dinner was served by the ladies of the Caribou parish following this service, and the business meeting of the Association was held around the tables. On account of distance to be traveled, a number of those in attendance left before the afternoon service, but a congregation two thirds the size of the morning audience was present. Rev. Stanley Manning delivered the sermon. Aroostook County partakes of the expansive spirit of the West, partly, at least, because its distances are somewhat comparable. Some of those present in the morning had come nearly a hundred miles by automobile that day, and returned home afterward. The attitude of the Aroostookrats to distance is an illustration of the old adage that familiarity breeds contempt. Such journeys are taken as a matter of course. And the people of Caribou speak of a journey to California in the same tone of voice used by Bostonians in speaking of the long and tedious journey to New York. It would be well for those who decry the demoralizing influence of the automobile to consider how it has made possible such occasions of fellowship as this, which brought together the people from two active Universalist and two active Unitarian churches, and others of both denominations resident where there is no active church. The one regret expressed was over the absence of Rev. Harry M. Daniels, the much-loved minister of the Caribou Universalist Church, who had been forced to accept, much against his will, a six months' leave of absence on account of illness. He is recuperating at East Eddington. * * **News Notes.**—Since the coming of Dr. Mooney to Fairfield a church organization has been formed. There has been a Universalist church building here for seventy years, but no church organization. Twenty-eight have so far been received into the membership of the church, and more will follow in the early fall. Among these are many of the leading men and women of the community. * * At **Oakland,** the Children's Day exercises were made noteworthy by the christening of twenty-two children, and the baptism of one young lady. And here, also, there are more to come. * * At **Sangerville,** during the summer the service of worship is held at 9 a. m. Rev. Merrill C. Ward, the pastor, preaches at Guilford at 10.30 a. m., and at noon in the Baptist Church at Guilford Center. * * Rev. Charles A. Knickerbocker has tendered his resignation as pastor at Waterville, after a most successful ministry. Since he came to Waterville the church building has been improved, redecorated, and made into one of the most attractive of our churches both for work and for worship. The Young People's Christian Union has been reorganized, and every department of the church has been active. * * At the annual meeting of the Maine Interdenominational Commission, Rev. Stanley Manning was elected secretary for the coming year. * * **The Next Thing.**—Before these words are printed, the Ferry Beach Institutes will be in full swing. It is reported that every available sleeping place for Young People's Week was taken several weeks in advance. There will be a large attendance during Sunday School Week, which opens the meetings there. Maine Universalists are discovering the attractions of Ferry Beach and, like those who are not so fortunate as to live in the Pine Tree State, are turning toward the ocean and the pine trees for recreation, information and inspiration. And as a result our work in the State will be better done than ever before. Like the minister of a Methodist Church in Minneapolis who was an artist in publicity for his evening services, the Ferry Beach management might well advertise regarding our summer meetings there, *"Try to Get In."*

Stanley Manning.

Church News and Interests

PERSONALS

Rev. H. E. Latham has tendered his resignation as minister at North Attleboro, the same to be effective in October.

Rev. Allen Brown of Rumford, Maine, was a visitor at Headquarters on Wednesday, July 2.

Rev. Dr. Ayres, Mrs. Ayres, and their son, Gilbert, arrived in Boston on Sunday, June 29. For the summer they will be at 13 Willow St., Wollaston, Mass. The family appears to be in the best possible health. Dr. Ayres already has accepted several preaching engagements. He will be in Charlestown, July 27 and in Gloucester, Aug. 3.

Dr. Thomas Edward Potterton was a visitor at Headquarters on Thursday, June 26.

After being away from Worcester for eight weeks, Rev. Fenwick L. Leavitt returned to All Souls' Church on July 6. Mr. and Mrs. Leavitt have been at the Mayo Hospital in Rochester, Minnesota,

in search of medical and surgical help for their daughter.

Rev. and Mrs. F. L. Masseck of Santa Paula, California, are visiting in and about Boston for two weeks. Mr. Masseck preached for his former church in Arlington, Mass., on June 29. On July 6, he was the first of the summer preachers at Oxford.

Granville Hicks was elected president of the Student Federation of Religious Liberals at the recent conference of that body held at Mount Holyoke, Mass.

District of Columbia

Washington.—Rev. Clarence E. Rice, D. D., pastor. Children's Sunday was celebrated as usual. Seven were baptized, one adult and six children. In addition to the usual christening there was a class of eight received into the church by letter and confirmation. Special plans are being made for the re-organization of the Sunday school, with the opening of the church after vacation. A bus is used each Sunday to bring children from a distance to the school.

Maine

Augusta.—Rev. A. Francis Walch, pastor. Our year closed in good form, with a real interest indicated in all departments up to the very end. Our Easter service was a splendid one, with a fine congregation and the usual beautiful floral display from the conservatories of Hon. Wm. H. Gannett, who for many years has kindly furnished the Easter flowers. Trinity Commandery held its Easter service in our church, the sermon being preached by Mr. Walch, the prelate. The Sunday school, under the able direction of Miss Zadie McFadden as superintendent and Mrs. R. W. Carleton as secretary, has been doing very fine work. Several of the classes are in process of organization and will begin the fall campaign vigorously. Delegates will represent the school at the Ferry Beach Convention of the General Sunday School Association. One promising feature of the school is the men's class which has functioned successfully through the year. The Y. P. C. U. is a live body and a real factor in the activities of the church. The meetings have been uniformly well attended, with an interest growing to the end of the season. The Union has taken an active part in local, district, state and national affairs. The Kennebec county district meeting was recently held in Augusta with a large and enthusiastic company in attendance. Delegates have been chosen to represent the Union at the Ferry Beach National Convention. The Mission Circle has had a good year with regular meetings and consecutive study. The men of the parish recently gave a turkey supper, followed by an interesting lecture by Professor Grover, of the University of Maine, on Mt. Katadin, which was a social and financial success. Children's Day was observed June 8. Five children and one adult were baptized. In the evening, before a well-filled house, a pageant was presented. The pageant, "The Living Flame," told the story of the beginning of the Universalist Church in America, and also the leading episodes of the founding and growth of the Universalist Church in Augusta.

Fairfield.—Rev. Roderick J. Mooney, D. D., pastor. Friday night, June 27, was a very happy one for this parish. On that evening there were four adults baptized, who with others made a class of eleven to be received into the full fellowship of the Church. This is the second class of candidates received since the arrival of Dr. Mooney three months ago. After the consecration of the communion service, which had been given by one of the faithful people of the parish, the service of communion was held. After the Communion a church meeting was called to order, and by vote of those assembled the Church of the Good Shepherd was formally organized, with all the persons who had been received into our fellowship as charter members. There are twenty-eight. Mrs. Mary Learned was elected clerk and treasurer. Mrs. Rose Holt and Mrs. Addie Vickery were elected deaconesses. The rest of the officers will be elected later. A splendid spirit of genuine Universalism prevails and all are rejoicing in the organization of their church. This parish was organized over seventy-five years ago, but the organization of our church had been delayed. Dr. Mooney has held services three times in the church at Canaan, which has been closed for years, yet the church building is over one hundred years old and is one of the churches in which John Murray preached his famous gospel.

Rumford.—Rev. Allen Brown, pastor. The Ladies' Aid closed its activities for the season by holding a food sale. Whitsunday will be long remembered by us. That day seven people were received into the church and five children were baptized. During July and August our church will unite with the Methodist and Baptist churches.

Massachusetts

Franklin.—Rev. R. K. Marvin, D. D., pastor. Children's Sunday was a happy one for Grace Church. Diplomas and certificates were given each scholar promoted to a higher grade in the church school. A class of girls received Bibles. All the recitations were from the Bible. Ten little ones were dedicated to God by the pastor. Twenty-two members of the Mission Circle made an automobile pilgrimage to the Clara Barton Home at North Oxford, June 27. Addresses were made by the matron, Mrs. Holden, and by our pastor. Union summer services of the Baptist, Methodist, Episcopal and Congregational Churches are held with us July 6 and 13. Dr. Marvin was recently elected president of the Board of Trustees of Dean Academy.

Vermont

Barre.—Rev. W. A. Kelley, pastor. Children's Sunday was observed June 15. The pageant, "In the Name of the King," was very successfully given. Eight children were christened. The people of the Barre church are looking forward to the Institute to be held at Goddard, Aug. 31 to Sept. 5.

Rochester.—Rev. C. C. Connor, pastor. Children's Day was observed June 15. The church room was tastefully decorated with flowers and the exercises were at the regular hour of morning service. The children were trained by Mrs. Conner who planned the program of the hour, and many remarked afterward that it was the finest Children's Day service ever held in the church. Eight were christened.

Washington.—Rev. C. A. Simmons, pastor. There has been considerable special activity in our church of late. On Sunday evening, June 8, the pastor preached the baccalaureate sermon before the graduating class of the Washington grammar school. This was an innovation and brought out a congregation of 165. On Sunday, June 15, the pastor preached the annual memorial sermon before the members of the I. O. O. F. and Rebekah lodges. The audience was large. Childrens' Day was observed on June 29. The children of the Sunday school presented an interesting program in a manner highly creditable. Five babies were christened. The pastor gave a short sermon to the children. Our pastor and people co-operated, as far as they could consistently, in the evangelistic campaign recently conducted in Washington by the Baptist church under the leadership of Rev. Mr. and Mrs. Aldridge of New York State. They were very devout Christian people of liberal mind and their visit has brought good to the entire community.

* *

OPEN CHURCHES ABOUT BOSTON

The old, historic Church in Gloucester will be open all summer. Dr. Lee will preach through July. In August different preachers will be heard, among them Rev. Dr. Ayres, just home from Japan, and Rev. Harry L. Canfield of North Carolina. Dr. Ayres will be in Gloucester on Aug. 3.

The Lynn Church, as usual, unites during the entire summer with the nearby Unitarian and Congregational churches. All services are held in the Congregational church this year.

In Chelsea five churches unite for ten Sundays, each being responsible for two Sundays.

In the union arrangement in Charlestown our old church at Thompson Square will be the meeting place on July 27, Aug. 3 and 10. As now planned, Dr. Ayres will be the preacher on July 27.

In Arlington and Waltham there is a union of churches with a rotation of services, our church in each instance having one of the Sundays.

Our rural Church in West Haverhill will be open part of the summer. At the service on July 6, 13 and 20, Rev. Dr. Coons, superintendent for Massachusetts, will be the preacher.

Every one regrets the fact that the fine new church of the Second Society in Boston can not be ready in time for use this season, but next summer this church will be open throughout the entire vacation period.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,749
Washington, D. C.	8
Rumford, Me.	7
Fairfield, Me.	11
Lawrence, Mass.	2
Bangor, Me.	2
Total,	1,779

* *

CHRISTENINGS

Previously reported, 470. Perry, N. Y., 5. Barre, Vt., 8. Washington, Vt., 5, Washington, D. C., 6. North Orange. Mass., 13. Nashua, N. H., 1. Rumford, Me., 5. Rochester, Vt., 8. Franklin, Mass. 10. Danbury, Conn., 3. Oakland, Me., 22. Augusta, Me., 5. Lawrence, Mass., 6. Bangor, Me., 28. Weymouth, Mass., 5., North Hatley, Quebec 4. Total, 604.

* *

EVENTS AT THE CLARA BARTON BIRTHPLACE

The "Twentieth Century Pilgrimage" tells in a most charming manner of one of the recent events at the Birthplace, and in passing mentions another which deserves a more extended report, namely, the ceremony of dropping a flower on the bed in the room in which Clara Barton was born, as a tribute to her. On invitation the upper grades of the school at North Oxford, held their Memorial Day exercises, May 29, on the lawn of the Birthplace, under the flag. The children assembled at the schoolhouse and, accompanied by the teachers, marched up the hill to the house, with the flag at the head of the line. On reaching the house, the salute to the flag was given, and "America, the Beautiful" was sung. Mrs. Marietta B. Wilkins welcomed them in behalf of the Memorial Committee and the school responded. Then they listened with wrapt attention to the story of Clara Barton's life as told by Mrs. Flora Chapin of Worcester, who is the Daughter of the Regiment of which Clara Barton was a former one. A few words from one of the Civil War Veterans, then all joined in singing "My Country 'tis of Thee." Then the children marched through the house, dropping the flowers on the bed one by one. On Memorial Day the flowers were placed on the grave in the old cemetery. There were present members of the D. A. R., Women's Relief Corps, nurses, two of the four remaining members of the Oxford G. A. R. Post, Universalists, parents and neighbors. It was a happy occasion and an excellent lesson in Americanization.

On the same day, the group from our Melrose parish was here, and a group of the Central Massachusetts Y. P. C. U., having had morning service at All Souls' church in Worcester, came for a few hours, wandering over the hills gathering the wild blossoms. Before they left, as the sun was setting, they gathered for a service on the knoll back of the house, ending a happy day with prayer and thanksgiving.

On Saturday, June 14, the Clara Barton Guild of Southbridge came for an outing. They wandered over the ninety acres and found many lady's slippers, laurel and iris. After a lunch they listened to the story of some of the achievements of the wonderful woman whose name they have chosen to be an ideal and inspiration to them in their unfolding lives.

Very soon the Mission Circle of Franklin, Mass., is to visit the shrine. In between these days of special visitation, are groups of three and four or more who come to pay tribute—some to learn—and we trust all to go away knowing more of Clara Barton and her splendid work. We hope we may share the quiet restfulness of this farm up on the hill with friends, not only during the summer but whenever one wishes a period of relaxation and recuperation. There is telephone connection, or write to the Clara Barton Birthplace, North Oxford, Mass.

Grace Lucas Holden.

* *

OPENING AT MURRAY GROVE

The Murray Grove House, clean, comfortable, protected from mosquitoes, managed by friendly folks, will be open for business on Saturday, July 12. There is every prospect of a most successful season. The program, published in another section of this paper, gives assurance of rich treats for all comers. Rev. Helene Ulrich, formerly of the Church of the Divine Paternity in New York, will be the resident pastor and she will make every guest feel thoroughly at home and happy. The season will continue until Labor Day.

* *

BOOK REVIEWS

Continued from page 27

a great deal of moral idealism in America. Only, it is not the moral idealism of conformity and possession, but the moral idealism of adventure and creation, not of the professors but of the prophets, who have always denounced the Zion of their day, have never been at ease in it, have always sought to destroy and then to build anew." "Beauty and truth will arise spontaneously if he (the critic) can only break the too rigid forms of life itself, if he can only trouble the waters of the soul." "The artist is just simply a man who doesn't find life to his liking." "The theater is not a game. It is a spiritual compulsion." "Old discords are silenced. There is peace where there should be a sword. It has come because we are so desperately afraid of losing our lives in order to gain them."

Notices

DENOMINATIONAL CALENDAR

July 12-20. Y. P. C. U. Convention, Ferry Beach, Me.

Sept. 22-24. Maine State Convention and Auxiliaries, Gardiner.

* *

BOOKS FOR FERRY BEACH

The Ferry Beach Library needs additions of up-to-date modern books on all subjects. The library is housed in the parlor of the Quillen and is available to all summer guests. Gifts of volumes will find ready acceptance.

Communications relative to additions to the Library may be addressed to the Secretary of the Ferry Beach Park Association.

Rev. Elmer D. Colcord,
43 Berkeley St.,
Springfield, Mass.

* *

CLARA BARTON BIRTHPLACE

The Clara Barton Memorial Committee is glad to announce that the Birthplace will be open to a limited number of paying guests, after the fifteenth of June. If you desire to be one of the fortunate ones to share the beauty and quiet of the lovely spot up on the hill, write Mrs. Grace L. Holden at the Clara Barton Birthplace, North Oxford, Mass., for date and terms.

There is also an opportunity for a group of young women to "camp out" for the summer in a few rooms attached to the house and yet distinct, at a reasonable rental.

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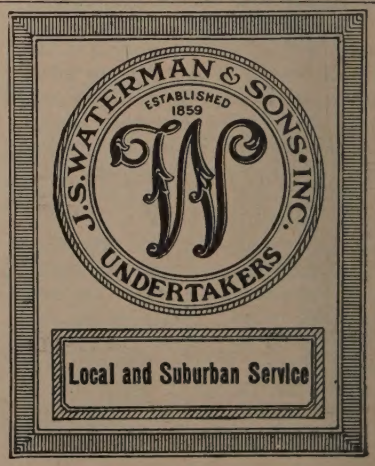

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Crackling

She: "I wonder if you remember me? Years ago you asked me to marry you."

Absent-minded Professor: "Ah, yes, and did you?"—*Michigan Gargoyle.*

* *

Norwegian Film Star: "Fifty thousand dollars was offered me to stay in America."

Man from Christiania: "Did the offer come from America or Norway?"—*Karikaturen.*

* *

"But, darling, don't you want to marry a man who is economical?"

"I suppose so; but it's awful being engaged to one."—*Flamingo.*

* *

Musician (doing badly): "Ah, gentlemen, if we all 'ad our rights, I should be ridin' in me own carriage as I 'ave done before."

Skeptic: "Yes, but your poor old mother couldn't push you now!"—*London Humorist.*

* *

"Do you," the telephone company inquires, "observe the golden rule of party-line usage?"

Absolutely, if the other party's talking, we jiggle the receiver hook and make wise cracks until he gets discouraged and quits. —*Buffalo Express.*

* *

"So," said the film-producer, "you take the kidnapped child, climb up the lightning conductor to the fifth story, clamber on to the roof, dash along the coping-stone and, at the end, jump the passage to the roof opposite."

"But if I fall down?" asked the actor.

"Then you will have to start all over again!"—*Dorbarbaier (Berlin).*

* *

As a rule grouchy looking men are not popular, but a druggist of our acquaintance says he likes to see them come into his store. "When a man comes in with a grouchy face," he remarked, "I know he wants to buy something. The fellow who approaches with a broad grin either wants to bone me for a donation or stock me up with some unsalable line of goods." —*Boston Transcript.*

* *

Sunday School Teacher: "Can you tell me who made you, Joseph?"

Joe: "God made part of me."

Sunday School Teacher: "Why, what do you mean by that?"

Joe: "He made me real little, and I just growed the rest myself."—*Exchange.*

* *

In the American Commerce Reports some amusing examples of mistranslation are given. Thus in a Spanish-speaking country "vacuum cleaners" was rendered "cleaners of emptiness;" "iron washers" became "machines for washing iron," and "harness for a sing'e-horse buggy", "harness full of bugs for a bachelor horse." —*E: change.*

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